

श्री

स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत

ना ग कु मार च रि त

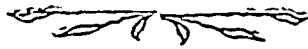
भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक

हीरालाल जैन, एम. ए., एलएल. बी.

संस्कृतनाध्यापक, किंग एडवर्ड कॉलेज, अमरावती

भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



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With the Co-operation of Various Scholars

BY
HIRALAL JAIN M A, LL B
King Edward College, Amraoti

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ÑĀYĀKUMĀRĀCĀRIU

OF

PUṢPADANTA

An Apabhraṃśa work of the 10th Century

CRITICALLY EDITED

from old MSS., with an exhaustive Introduction,
Glossary, Indices and Notes

BY

HIRALAL JAIN, M. A., LL. B.,

*Central Provinces Educational Service, King Edward College, Amraoti
Formerly Research Scholar, Allahabad University*

1933

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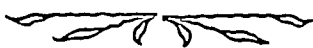
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श्री १०८ स्वर्गवासी श्रीदेवेन्द्र कीर्त्ति स्वामी,
भट्टारक बलात्कारगण, कारंजा

स्वामीजी की स्मृति में



कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक कोई बीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्रायः प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्हीं की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित, प्राचीन ग्रन्थ सुरक्षित हैं। इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के सग्रह को सुव्यवस्थित किया। उनके स्वर्ग-वासी होनेके समय से ही उनके अनुयायियों की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के सचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भाँक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रन्थमाला द्वारा संसार में फैलेगा।

स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायवागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य वन्दु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मवन्दु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रन्थ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रन्थमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रन्थप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजाची.
२. ,, रायसाहब मोती संघई, रुखत्र संघई, अंजनगाव.
३. ,, रतनलाल नरसिंगसा राउळ, कारंजा, मंत्री.
४. ,, प्रो. हीरालालजी, किंग एडवर्ड कॉलेज, अमरावती, सम्पादक.
५. ,, खुगालसा देवमणसा जितूरकर, कारंजा.
६. ,, माणिकसा नावूससा खंडारे, कारंजा.

P R E F A C E

It was in the year 1924 that I first discovered the NĀYAKUMĀRACĀRIU of Puspadanta from the manuscript stores at Kārañjā which I examined in my capacity as a Research Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur Hiralal and published by the C P Government. The Apabhramśa works discovered there interested me very much and I contributed an article on 'Apabhramśa Literature' to the Allahabad University Studies Vol I, and determined the date of Puspadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sāhitya Samsodhaka Vol. II'. In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gana to preperuate the memory of their spiritual leader, the late Svāmī Devendrakīrti Bhattāraka, by a separate series. This is in the fitness of things as the present collection of MSS preserved in the Balātkāra-gana temple owes a good deal to the efforts of the late Svāmī. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gana Jaina Bhāndāra who entrusted the editorship of their series to me and lent

PREFACE

out to me their two MSS of the present work (MSS A & B) Facilities for collating the other three MSS were secured for me by my friend Dr Tarachand Gangawal, M B B S, Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nāgas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka' I have also consulted his 'Descriptive Lists of Inscriptions in C P and Berar' for the same section

I am thankful to Prof V V. Mirashi, M A, Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasānkacarita

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations

I am very highly obliged to my friend Dr. P L Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr F P Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series, and for encouraging me and helping me in various ways

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series Suggestions for improvement in any direction will always be very welcome

King Edward College,
Amraoti
1st December, 1932.

}

HIRALAL JAIN

List of works mentioned in the Introduction, Glossary and Notes either in an abbreviated form or in full.

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AUS—Allahabad University Studies Vol I, 1925
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CP Ins —Descriptive lists of Inscriptions in C P and Berar by Rai Bahadur
Hiralal, Nagpur, 1916.
Creed of Half Japan by A Lloyd, London, 1911
Cun Geo—Cunningham's Ancient Geography of India, re-edited by S
Majumdar Sastri, Calcutta, 1914
D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.
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EC—Epigraphia Carnatica, Bangalore.
EHD—Early History of the Deccan by R G Bhandarkar, Poona, 1927
EHI—Early History of India by Vincent Smith, Oxford, 1906
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 HMHI—History of Mediaeval Hindu India by C V Vaidya, Poona, 1921 and 1924
 HP—Harivamsa Purāna of Jinasena, Manikacandra DJS No 31 and 33
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 Intro to Prak—Introduction to Prakrit by Woolner, Punjab University, 1928,
 IP—India's Past by Macdonell, Oxford, 1927
 ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923
 Jasa—Jasaharacarita of Puspadanta, Karanja Jaina Series Vol. I, 1931
 JG—Dīgambara Jaina Grantha-kartā aura unke kāvya by Nathuram Premi.
 Jaina Hitesī Vol VI, 5-6, 9-10
 JG Dic—Jaina Gem Dictionary by J L Jaini, Arrah, 1918
 JJ—Jaina Jagat, a Hindī Weekly, published from Ajmer
 JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919
 JRAS—Journal of the Royal Asiatic Society
 JSS—Jaina Sāhitya Samsodhaka, a Hindī Quarterly pub from Ahmadabad
 JSIS—Jaina Silālekha Samgraha, ed by Hiralal Jain, Manikacandra DJG,
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 Mahābh—Mahābhārata
 Mahābh Up—Mahābhārata Upasamhāra by C V Vaidya
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 MAR—Mysore Archaeological Report
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Sang. Rat—Sangita Ratnākara of Sārṅgadeva, Poona.
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C Chakladar, Calcutta. 1929
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona
Sthānāṅga Sūtra, Jaina Āgamodaya Samiti, Bombay
Tatt Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jainas, Vol II, Allah., 1920
Todd—Annals and Antiquities of Rājasthāna by J Todd, in 3 Vols., Oxford 1920
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Uttara Purāna of Gunabhadra, Calcutta
Var—Prakṛta Prakāśa of Vararuci, ed by P L Vaidya, Poona, 1931
Vāyu Purāna, Venkatesvara Press, Bombay
Viṣnu Purāna, Venkatesvara Press, Bombay
VNS—Vasunandī Śrāvākācāra, Muradabad, V. S 1966.
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श्रीमान् नागोसा रतनसा रायवागकर,
अमरावती ।

INTRODUCTION

I. Critical Apparatus

The present edition of Nāyakumāracarīu is based upon the following five MSS. fully collated —

MS A.

This MS is deposited in the Balātkāra-gana Bhāndāra of Kāranja Leaves 88, size 11" x 5", lines per page 9, letters in each line about 34, margin right and left 1½", top and bottom ¾". One inch-square space is left blank in the middle of each page It bears the following colophon —

शुभ भवति लेखकपाठकयोः । सवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीघनौघद्रगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्तत्पटे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पटे भट्टारकश्रीविद्यानन्दिदेवास्तत्पटे भट्टारकश्रीमल्लिभूषणदेवास्तत्पटे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हसपत्तने श्रेहादा तद्भार्या वदी तयो पुत्रः सांगण तस्य भार्या सोमाई एतेषा श्रीसांगणकेन लिखापित ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपटे भट्टारकश्रीअभयचन्द्राणा पुस्तकम् । सवत् १७८५ वर्षे शाके १६५० कीलकनाम-सवत्सरे माघमासि प्रतिपत्तिथौ सोमधूसेन वमस सपदे सूरतिवदिरे वासुपूज्यचैत्यालये गिरनारयात्तागमनसमये भट्टारकश्री धरमचद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी सघाधिपपुत्र आणंदनाम्ना हूवज्ञ श्रावकेण दत्तमिद पुस्तकं ।

From this colophon, we learn that the MS was completed on Saturday, the 1st of the bright fortnight of Caitia, in Samvat 1556, equivalent to 1499 A D, in the Jain temple at Hamsapattana, according to the instructions of Bhattaraka Laxmicandra, for whom we get the following geneology —

Kundakundānvaya

Padmanandi

Devendrakīrti

Vidyānandi

Mallibhūsana

Laxmicandra (A. D 1499)

The subsequent history of the MS is told in the additional note made later on the last page The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakīrti, the successor of Bhattaraka Dharm-

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candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Gīrnara on the 1st of Māgha in Samvat 1785, Saka 1650 Kīlaka Samvatsara, equivalent to A D 1729 This appears to be the time when the MS migrated to Kāranjā, its present home

Peculiarities of the MS

- 1 Nasal ण occurs four times as frequently as न.
- 2 It shows a partiality for ए in absolute forms such as णिसुणेवि, करेवि etc , and in the seventh-case-ending such as मङ्णे, भवणे etc
- 3 It omits a number of lines that are found in MSS D and E
- 4 It bears glosses on the margin like B and D About this gloss, more will be said in the sequel.

MS B

This MS. also belongs to the Balātkāra-gana Bhāndāra of Kāranjā

Leaves 136, size 11" x 5", lines per page 7, letters per line about 28, margin right and left 1½", top and bottom 1" It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्येद ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra If this is true, the MS existed about 1729 A D It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses It is on very thin paper and is now fast wearing out

MS C.

This MS belongs to the Terāpanthī temple of Jaipur Leaves 49, size 11" x 5", lines per page vary from 12 to 14, letters in each line about 44, margin all round ". It bears the following colophon —

सवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ५ ॥ श्रीगोपाचलगटदुर्गे तोमरवशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसधे बलात्कारगणे सरस्वतीगच्छे कुंद-कुदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पेटे भट्टारकश्रीपद्मनदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाथे जैस लान्वये साधु साचाड भार्या करमा तत्पुत्र ४ (family details) एतेषा मध्ये द्योमा इदं नाग-कुमार पचर्मा लिखापित ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS was completed on Tuesday, the 12th of the bright fortnight of Srāvana, in Samvat 1558, equivalent to 1501 A. D , at Gopācala (Gwāhar), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers —

CRITICAL APPARATUS

Mūlasamgha. Balātkāragana, Saraswatīgaccha, Kundakundānvaya

|
Prabhācandra
|
Padmanandi
|
Śubhacandra
|
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines. But in readings it generally agrees with E. It bears no notes on the margin.

MS. D

This MS also belongs to the Terāpanthī temple of Jaipur. Leaves 71, size 11½" x 4½", lines per page 10, letters per line about 37, margin all round 1". It bears the following colophon.—

सवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-
नक्षत्रे तैत्तलकरणे श्रीमूलसधे नंदाम्नाये बलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनदिदेवा-
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमडलाचार्य
श्रीधर्मचन्द्रदेवास्तदाम्नाये तक्षकपुरवास्तव्ये सोलकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये
खडेलवालान्वये वाकुलीवालगोत्रे सा पाल्हा तद्भार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषा
मध्ये सा. नेता भार्या लाङ्गमदे तृतीय सा ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीनत-उद्योतनार्थं
लिखापित धर्मचन्द्राय दत्ता । ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS was completed on the 2nd of the dark fortnight of Āsādha in Samvat 1603, Saka 1467, equivalent to 1546 A. D. It was copied for a layman of Bāklīwāla family of the Khandelawāla caste, a resident of Takshakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers —

Mūlasamgha, Nandi-āmnāya Balātkāra gana, Saraswatīgaccha,

Kundakundānvaya
|
Padmanandi
|
Śubhacandra
|
Jinacandra
|
Prabhācandra
|
Dharmacandra (To whom the MS. was presented)

It will be seen that this carries the line given in the colophon of MS C, two successions further.

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The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

MS E

This MS is deposited in Bābā Dulicand's Bhāndāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāndāra. Leaves 55, size $10\frac{1}{2}'' \times 4\frac{1}{4}''$, lines per page vary from 13 to 15, letters per line about 35. It bears the following colophon —

सं. १५१९ जेष्ठ वदि १२ चद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ सपूर्णं भवत् ॥ वागर देसे । झुझुणूमाम-
नगा श्रीआदीश्वरचैत्यालये । सरस्वतीगच्छे श्रीमूलसधे लंवेचू वुढेले गोले लिखितं प्रंडित सा महाराज चौधरी
सा. भीषमसुत । कर्मक्षयानिमित्त ॥ सकोडियकरचरणा etc.

From this we learn that the MS was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyēṣṭha in Samvat 1519, equivalent to 1462 A. D. in the Ādisvara temple at Jhunjhunū in Vāgara country by one Pandit Mahārāja Caudhari son of Bhusama, of Vudhele family of Lamvecu caste.

This MS is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

- 1 It has ण instead of न throughout.
- 2 It shows a great partialty for इ in preference to ए in the absolute forms and the seventh case-ending e. g. वंदिवि, सुणिवि, चित्ति, मज्झि etc.
- 3 It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण, पहाओ for पहावो.
- 4 It omits the author's prasasti which all the other MSS give at the end, and like C, bears no glosses on the margin.
- 5 Where its readings differ from the constituted text, it agrees more frequently with C than the others.
- 6 It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS given above, it will be seen that they are fairly representative of the manuscript-tradition of Nāyakumāracariu over a very wide area. Of the four MSS mentioning their place of copying, one comes from Gujrāt, another from Gwāhar (Central India), the third from Punjāb and the fourth from Rājaputānā. They fall into two groups AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readings.

THE POET AND HIS PATRON

2. Text--constitution.

I have followed the following principles in constituting the text of Nāyākumāracarit —

1 I have, as a rule, adopted in the text the reading on which all or most of the MSS agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases and there also when the change made was of one letter only.

2. As the MSS that use ऋ are not at all consistent in its use and as no principle can be evolved from them for discriminating between ऋ and ॠ, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS are somewhat, inconsistent in the use of ऋ and ॠ. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्य are found so written in the MSS as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant but the problem has, sometimes, become puzzling when either gives sense, for example वित्थिष्ण or वित्थिष्ण in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not.

5. क्ख, ङ्ग and ङ्ङ have been frequently found written as double ख, double ङ and double ङ. These also have not been noticed in the footnotes.

6. The MSS show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and ॡ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of ॠ and ॡ and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

3. The Poet and his Patron

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro and extracts, AUs p 157-185, JSS vol

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II, p 57-80, 146-156, JJ 1st Oct and 1st Nov 1926, Jasa Intro) From these the following facts about the author and his works can be gathered —

1. Puspadanta was the son of Keśavabhāta and Mugdhādevī, Brahmins of Kāśyapa gotra,

2 He travelled to Mānyakheta from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Kṛṣṇarāja alias Vallabhārāja, who may be identified with Kṛṣṇarāja III of the Rastrakūta dynasty of Mānyakheta

3 The poet mentions the following three historical events of his time —

(i) The king of Mānyakheta, here called Tudigu, killed the Cauda king (identified with Rājāditya Cola killed by Kṛṣṇa III in A. D. 949)

(ii) The king of Dhārā burnt Mānyakheta This king is identified with the Parmār prince Harsadeva

(iii) A severe famine raged over Mānyakheta This event is surmised to have followed the raid of the capital by Harsadeva (Jasa IV, 31,8)

4 Three works of the author have so far been discovered, Mahāpurāna or Tisatthi-purisa-guṇālamkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumāracariu in 9 chapters

5 The author began his Mahāpurāna in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshādha sukla 10 Sunday the 11th June, 965 A. D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheta. For his successor Khottigadeva we have a stone inscription dated in the Saka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work

6 In the Mahāpurāna Puspadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanamera* and *Kavāpisalla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि क्व्वपिसहउ माण्डि केण वि यदु माणिवि लवणाण्डि ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākar Puppahayanta, Sanskrit Puspadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevī, and Keśavabhāta of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Silaiya, pupils of one Mahādadhī approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

THE POET AND HIS PATRON

the fruit of observing the fast of Śrī-pañcamī. He was also requested to the same effect by Nanna the minister of Vallabhaiāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Prasasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puspadanta's parents from Śaivism to Jainism.

Puspadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāna he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāna is dedicated to him ('*Mahābhavva-Bharata-anumanna*' approved by the noble Bharata) Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Sridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohana, Gunavarma, Dangaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his superior talents. Two works Jasaharacariu and Nāyakumāracariu are dedicated to him, the former being called Nanna-kannāharana, an ornament to the ears of Nanna, and the latter '*Nanna-nāmankia*' stamped with the name of Nanna. He has been highly eulogised in Kadavaka 3 and 4 of Chap. I of the present work. One of his adjectives, Vicchinna-Sarāsai-Bandhava, seems to me to suggest that Nanna took particular interest in the revival of Prākṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puspadanta, for example, Jinasena, Gunabhadra, Somadeva, Akalamka and others, wrote in Sanskrit. Of the other brothers of Nanna, Sohana and Gunavarma or Gunadharmā, while yet young, had a hand in inducing the poet to compose the Nāyakumāracariu and Dangaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of Jasaharacariu, mention is made of Nanna's sons. Thus, in Puspadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puspadanta. Hemacandra, in the commentary to his Desināma-mālā mentions Abhimāna-cinha five times (I, 144, VI, 93, VII, 1, VIII, 12, 17,) and quotes from his Sūtra-pātha and Vṛtti which appear to be some lexicographic works of Desī words like the works of Dhanapāla and Hemacandra. Abhimāna-cinha does not seem to be a proper name but a title like the Abhimāna-meru of our poet. It is not unlikely

that the two be identical, in which case our author can be credited with the authorship of a lexicography also Similarly, the author of *Sivasimhasaroja* mentions a poet named 'Puspa' who wrote a woek on *Alamkara* in Dohā metre about V. S 700 (See 'Hindi' by Badrinath Bhatta, page 17) No wonder if here also our author be meant The points, however, must be left here for further research in future

4. Manyakheta-a literary centre

Mānyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N Lat 17° 10', E Lon 77° 13') included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad It was known to the Arab writers as *Mankir* It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puspadanta it is in ruins, the site being marked by a small village The capital was founded by Amoghavarsa of the Rāstrakūta dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973 During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning Amoghavarsa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrit *Ādiṣurāna* and the *Pārsiābhyudaya Kāvya* under his patronage He is associated with the large commentary on the grammar of Śakatāyana which has been called *Amoghavartti* after him It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*, He himself is said to have written the *Kaivṛājamārga*, a work on poetics, in Kanarese He is the author of that beautiful little Kāvya, *Ratnamālīkā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand Re) It was during the reign of Krishna II that Gunabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāna* The reign of Krishna III saw the appearance of the *Jivālmālinī-kalpa* of Indranandi 939 A. D., the *Yasastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author The famous Kanarese poet Ponna also flourished under him and was honoured with the title of Ubhaya-bhāsā-cakravartī by the king himself, Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarsa, and ended his days according to the Jaina form of renunciation Numerous Jaina temples at Śravana Belgola and other places in the South record the munificence of the descendants of Amoghavarsa in the service of Jainism It was this fame of the Rastrakutas which must have attracted Puspadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘दीनानाथघनं सदावहुजनं प्रोत्फुल्लवल्लीवनं
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम्’ ।

(See EHD p. 93-96, EHI p 387; Bhand R Vol II, EC Vol II, JSS Intro p. 75-80).

5. Popularity of the hero

Nāgakum̄ra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Ananga, Jhasaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcamī in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicarianam.*' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhu—*तिहुयणसयमुरइय पचमिचरिय महच्छरिय*. We are told in the same work that Svayambhū left his work incomplete and it was completed by his son Tribhuvana Svayambhū. As Puspadanta has mentioned Svayambhū in his *Mahāpurāna*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhramśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Mallisena (see below).

3. Mallisena wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāsā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषम मदमेधसाम् ॥ २ ॥
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmaṇḍya* and *Ādipurāna* (JG 216, JSA 381-384). The author is probably identical with the ascetic commemorated by the Mallisena Prasasti at Sravana Belgola (ISB 67, JSIS 54). There are several MSS of this work at Kāranjī (CP Cat) and elsewhere. It has been noticed in the MAR 1924. The story in this work is in substantial agreement with that of our work.

4. Dharasena wrote *Nagahumaracarita* in Sanskrit verse in eight cantos. The Kāranja MS of this work is slightly incomplete going upto 16th verse of canto 8th. But other complete MSS are also known to exist.

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Beg नेमिं नमत्सुराधीशमुनीशमनघश्रियम् ।
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocanakośa* or *Muktāvalikośa* (ed Nāthāranga Gāndhī, Bombay 1912)

5 Rāmacandra Mumuksu wrote *Punyāsrava-kathā-kośa* in Sanskrit verse It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story MSS of this work are found at several places A Hindi prose translation of the work is published (trans by Nathuram Premi, Bombay 1907)

6 Candrasāgara Brahmācāri is said to have written Nāgakumāra-satpadi in mixed Sanskrit and Kanarese, six thousand slokas in extent (JG 79)

7 Jina Muni is said to have written *Nagakumara-satpadi* in Sanskrit with a commentary in Kānyakubja Bhāṣā (JG 98)

8 Dharmadhara is said to have written *Nagakumara-katha* (JG 137)

9 Mallibhusana Bhattāraka is said to have written *Nagakumara-carita* about Samvat 1510 He is also said to be the author of *Bharava-Padmavati-Kalpa*, *Pātrakesari-kathā*, *Sripālacarita* and *Sajjanacittavallabha* (JG 215)

10 Mallisena is said to have written Nāgakumāracarita in Kanarese. A MS of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378) The work is said to be one thousand slokas in extent This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāṣā-cakravartī i e master of two languages, probably Sanskrit and Kanarese

11 Bāhubali Kavirājahamsa wrote *Nagakumara-carita* in Kanarese A MS of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah (JSA 379)

12 Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese A MS of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah (JSA 380)

13 There is a *Nagakumarakavya* in Tamil (SIJ p 103)

14 Nathamala Vilāla wrote *Nagakumara-carita* in Hindi verse He is said to have lived at Bharatapur and written about Samvat 1834 = 1777 A D He is credited with the authorship of four other works *Jnaganavilasa*, *Siddhanta-sara*, *Jvandhara-carita* and *Jambūsvāmī-carita* (JG 7, HJSI p 80)

15 Gopilāl wrote *Nagakumara-carita* in Hindi verse He is credited with the authorship of two other works (JG 22)

16 Udayalāl Kāshwāla translated the work of Mallisena in Hindi prose (pub Bombay, 1913).

THE POET'S EDUCATION

17. An ancient prakṛta work of unknown date, Nivvāna—kānda, mentions Nāgakumāra as a great sage who, along with his two associates Vyāla and Mahāvyaḷa attained salvation from the Ashtapada mountain (pub Bombay 1914)

गायकुमारमुणिंदो वालमहावाल चैव अज्जेया ।
अट्टावयगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५ ॥

18 An Apabhramśa work Sāvayadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgakumāra—

उववासहु इक्कु फलइ सबोहियपरिवार ।
गायदत्तु दिवि देउ हुउ पुणरवि गायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgakumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puspadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

6. The Poet's Education.

In the introductory part of his Mahāpurāna, Puspadanta says that he had seen nothing of the works of Akalamka, Kapila, Kanacara, Pātañjali, Bhāsa, Vyāsa, Kāldāsa, Svayambhū, Śrī Harsa, Bāna, Rudrata, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4, IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kundakundācārya, Umāsvamī, Samantabhadra and Vattakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣāṇikavāda, Śūnyavāda, and Īśvaravāda and some of their founders Kapila, Aksapāda, Kanacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX,11)

For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purānas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10, IX, 7, 5) and Rudra or Śiva figures with his consort Pārvatī, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9, IV, 12, 9, VIII, 6, 2, IX, 7, 5). Similarly Viṣṇu appears with his consort Lakṣmī and the cowherd-maids (Gopīs) and his lifting up the Govardhana mountain and slaying of Madhu and Śiṣupāla are familiar events to the poet (III, 7, 16, VII, 3, 9, VII, 15, 3, VIII, 4, 13, VIII, 16, 6, IX, 3, 8). The lifting of the earth by the boat, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10, VII, 1, 6). Other gods such as Indra and his consort Paulomī, Yama Vaivasvata and Kubera or Dhanapatī find frequent mention while Brhaspati's learning and his defeat by his rival, Rambha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2, IV, 6, 8, IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāndavas and their destruction of the Kaurava forces, Arjuna's going to Drona for instructions and his enmity with Karna, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhisthira and his troubles of exile, and Vrkodara with his mace serve the poet for his similes and metaphors (I, 4, II, 14, 12, III, 14, 4, IV, 10, 17, VIII, 15, 1-4). He mentions Arjuna as Nara and Karna as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sitā as ideal man and woman, Sugrīva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3, IV, 6, 8-9, IV, 11, 2). His allusion to the death of Ravana at the hands of Lakṣmana (III, 14, 5) is clearly derived from the Jaina Padmapurāna, but his probable reference to Vasiṣtha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three saktis, pañcāṅga mantra, arisadvarga, seven vyasanās and seven rājyāngas shows his knowledge of works on state-craft such as Kāmandakiya Nīṭisāra and Kautilīya Arthasāstra (1, 8).

Some of the poet's similes are derived from the stellar region, for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2, III, 17, 9-12, VII, 8, 5, IX, 2, 5).

THE POET'S EDUCATION

The description of the limbs of Nāgakumāra's body is in accordance with Varāhamihira's description of Mahāpurusalaksana (III , 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra

The kinds of flowers mentioned in the work are *kamala* (lotus), *kuvilaya* or *indivara* (blue lotus), *kumudini* (lily), *sthala-padmā* (ionidium suffruticosium), *campaka* and *nipa-campaka* (sweet-scented calophyllum) *jāti* or *mālati* (jasmīnum grandiflorum), *jūhi* skt *yūthikū* (jasmīnum auriculatum), *ketaki* (pandanus odoratissimus), *punnāga* (ochrocaipus longifolium), *tilaka*, *bakula* (surīnum medlar), and *mandāraka* (calotropis gigantea) The kinds of grass mentioned are *trna*, *dūrūā*, *kusa* and *kaseru*, the last as particularly dear to boars Other trees and plants that have found mention in the work are, *nyagrodha* or *vata* (bunyan) *pippal* (ficus religioza), *sallaki* (boswellia therifera), *pīlu* (salvadara parsiaca), *śālī* (vāterisindica), *sahakara* or *mākanda* (mango), *rūi* (gigontic swallow-wart), *kadalī* (plantain), *śśu* and *pundreksu* (kinds of sugarcane) and *drūksa* (grapes) Among corns are mentioned *śālī* or *kalama* (rice), *yava* (barley), *yavanāla* (great millet), *mudga* (green gram) and *lankeśa* or *canaka* (gram)

The domesticated animals mentioned are *go* (cow), *Dhavalā* (bullock) *mahīśa* (buffalo), *asva* (horse), *gaja* (elephant), *bokkada* skt *chāga* (goat), *karabha* (camel) and *khara* (donkey), wild animals, *śīma* (lion), *vyaghra* (tiger), *kola* (boar) and *harina* (deer) and birds *hamsa* (swan), *vaka* (crane), *suka* *vincha* or *kīra* (parrot), *kokila* (cuckoo), *ghāra* skt *grādhra* (vulture), *śīkhi* (peacock), and *chakravaka* (ruddy goose or duck) Of these, the elephants are said to be specially fond of *sallaki* the goat of *rui* and camel of *pīlu* (see VII, 2 text and notes).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience I shall here draw attention of the readers only to one or two typical and significant similes The pitched up tents of Nāgakumāra's camp looked like the shaven heads of slave-girls (VII, 1, 15) The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime (of his betel) does not like boiled rice (VIII, 2, 6) Nāgakumāra liked Laxmimatī as a beggar Brāhmin likes the Sankrāntī (an occasion for alms-giving IX, 2, 6), he was fond of her as a grammarian is of the derivation of words (IX, 2, 9) The descriptions of the Magadha country and the town of Rajagṛha (1, 6-7), of Prthvidēvi as a bride (1, 17,) of the march of the army and its encampment (VII, 1-5) and of the battle scenes (IV, 15, VI, 14, VII, 7, VIII, 15) are beautiful and fascinating The poet is particularly fond of yamaka and slesa some striking examples of which are found in the description of the women of Rajagṛha going to worship the Jīna (1, 10), of the vicious horse (III, 14,) of the feast given by Vanarāja (VI, 9), of the resolve of Arivarma's warriors (VII, 6), of the arrows of Sukantha and those

of Nāgak. (VII, 14), of the bunyan tree (VIII 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2) The poet's play upon the word vārana (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimatī (IX, 2) together with the above mentioned examples of yamaka and slesa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies These the poet has well succeeded in combining with swift and easy narrative The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvyā The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three *vigrahas*' By mentioning the ten *prānas* the poet has revealed his acquaintance with the works of Bhāmaha and Dandi. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvyā in Mātrā metre (V, 2, 4; VI, 9, 5) a good kāvyā requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12) He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6) His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned In another simile he mentions the Kātantra grammar (VI, 9, 7)

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakar Vaesari-devi-nikea* and *kavva-pisalla* stand amply justified

7. Picture of palace and public life

Palace and Polygamy —The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public Kings lived in palaces and seven storied buildings were known to the poet The canon of measurements of such buildings formed part of a prince's education (III, 1, 9) An important part of the palace was the harem (antahpur) which was portioned out in many residences for the queens, of which there were generally more than one Jayandhara married Prthividevi even when he had his first wife Visālanetrā who was perfect in every way, and a grown up

son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhoginī). Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nagak, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevī) of Nagak. Vyāla married for the first time, Ganikāsundarī who was born of a concubine of the king of Pātaliputra, and Mahāvyāla, after marrying the princes of Pātaliputra, married the concubine's daughter of the Pārdya king.

Marriage customs —The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgakumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Rastrakūtas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ p 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhatta casts a fling at it (sva-mātula-sutām prāpya dāksmātyastu tusyati, SKV p 133).

Yet another marriage custom deserves mention. We are told that Prthivīdevī was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Simhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important part in creating love between two parties. It was by seeing the portrait of Prthivīdevī, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyāla took a picture of Nāgak, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11).

Rivalries amongst a king's sons —Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet (III, 1) would serve him well.

Fine Arts —Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak after proving his skill in playing upon the Ālāpini and the mrdanga respectively (V, 7, 11, VIII 7, 7). Nāgak made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīna (V 11, 12). At the time of Jayandhara's marriage with Prthividevi the women of the town performed Tāndava dance (I 18, 2), and at the time of Nāgakumāra's birth sportive women performed coquettish dance (II 9, 9). Musical instruments that have been mentioned in the work are — *vīna*, *alāpini* and *tantri* (kinds of lute), *mardala*, *pataha*, *dundubhi*, *dhakka*, *bulka*, *bheri* and *mrdanga* (kinds of drums), *sankha* (conch), *jhallari* and *ghanta* (bells) and *tūrya* (a blow-instrument)

Amusements and games —The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem (*upavana-kṛidā* and *jala-kṛidā*, II, 1, II, 5, 8, III, 8, V, 7, VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes (*akṣa-dyūta*) was no less popular. There used to be special gambling houses (*tiṅta*) in a flourishing condition where courtiers used to play freely (III, 12). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' (III, 13, 9). The following articles are mentioned in connection with the game—*kaḍḍita* (board), *kiṭṭa* (bet), *varāḍia* (cowries), *sāri* (oawn or a piece) and *pāsa* (dice) (III, 12, 5, III, 13, 10).

Military—Army is frequently mentioned as consisting of four divisions (*cauranga*), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance (VII, 6, 7). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *lhaṅga*, *asi karaiāla* and *vasunandaka* (kinds of swords) *lunta*, *sula*, *sella jhāsa* and *ankusa* (kinds of spears), *mudgara*, *gadū* and *musala* (kinds of maces), *cāpa*, *koḍanda* or *dhanuṣa* and *bāna* (bows and arrows), *paraṣu* (axe) and *lavaca* (armour)

Trade—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāstra by boat (*salila-yāna*, 1, 15, 6), and another from Kashmir visited Sindha (V, 10). On their return, they

waited upon the king with rich presents and gave an account of their experiences They even arranged marriages of the princes as was done by the former

Fashion and luxury—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10, VIII, 5, 15) Other articles of luxury mentioned in the work are—scents *candana* (sandal), *ghusrna* or *Kumkuma* (saffron), *Karpūra* (camphor) *mrga-nābhī* (musk), *turuska* (benzoin), *yaksa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavanga* (cloves) and *elā* (cardamom), jewels—*sūryakanta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl), ornaments—*kundala* (ear-rings), *kankana* (bracelet), *nūpura* or *mañjura* (anklet), *hāra*, *graveyaka* and *dorū* (kinds of necklace), *kānci-dāma* or *mekhalā* (girdle) and *mukuta* (tiara). The kings used tents (pata-mandava or dusa) on their tours (V, 1, 2, VII, 1, 15) Amongst coins are mentioned dinara and damma (III, 12, 12, VIII, 5, 12, see notes)

Faith in prophecy—People had implicit faith in the prophecies made by ascetics They not only believed in them but tried their utmost to bring about their fulfilment When the king of Mathura was told that his sons Vyāla and Mahāvyaāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6) The two princes became servants of Nāgak, being guided by that prophecy Five hundred warriors offered their services to Nāgak because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8) The Vidyas and other valuables were kept for a long period in the Ramyaka forest by the deity Sudarsanā and the Rākshasa for Nāgak in obedience to the prophecy of a sage (VI, 1-8) Vanarāja received Nāgak and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

8 Political divisions of India as found in Nayakumaracariu.

| Kingdom | Capital | King | Other information |
|---------------|-------------|--|--|
| 1. Magadha | Kanakapura | Jayandhara Nāgakumāra Devakumāra | a In alliance with a Nāga king who adopted Nāgak (II, 14, 2) b In marriage alliance with Saurāstra I, 15-18, VII, 9. c Trade connections with Saurāstra (I, 15, 6) |
| 2 Pātaliputra | Pātaliputra | Srivarmā | a At war with Gauda (IV, 7) b In marriage alliance with Mathurā (IV, 6) |

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| | | | | |
|----|--------------------|-------------|--|--|
| 3 | Gānda | Vijayapura | Aridamana | At war with Pātsihputra (IV, 7) |
| 4 | Vatsa | Kausāmbī | Subhacandra | At war with a Vidyādhara chief Sukantha of Alamghapura (VII.11 ff) |
| 5 | Alamghapur | Alamghapura | Sukantha Vajrakantha | A Vidyādhara principality at war with the Vatsas (VII, 11, ff) |
| 6 | Gajapura | Gajapura | Abhicandra | A junior branch of the Vatsas (VII, 11). |
| 7 | Mathurā | Mathurā | Jayavarma | Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.) |
| | | | <div style="text-align: center;"> ─────────── Vyāla Mahāvyaāla </div> | |
| 8 | Kānyakubja | Kānyakubja | Vinayapāla | A marriage alliance with Simhapura was contemplated but was frustrated by Mathurā (V, 2) |
| 9 | Simhapura | Simhapura | Harivarmā | (see above) Mentioned by Hiuen Tsang (Cun Geo p 142-147) |
| 10 | Jālandhara | Jālandhara | . | Sought a marriage alliance with Kasmir but did not succeed (V, 7, 6) |
| 11 | Kasmir | Kasmir | Nandirāja | In marriage alliance with Kanakapura (V, 8 ff) |
| 12 | Pātāla | Kālagubā | Bhimāsura | A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak (V, 12) |
| 13 | Girisikhara | Girisikhara | Atibala Mahābala Vanarāja Aparājita | A forest settlement helped by Nāgak. (VI, 8 ff). |
| 14 | Pundra vardhana | P | <div style="text-align: center;"> ─────────── Atibala Bhimabala (founded Giris) Mahābhīma Somaprabha </div> | Rivalry between the two branches and restoration of the senior branch by Nāgak (VI, 11 ff) |

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| 15. Supratistha- pur | S | <div style="text-align: center;">Vijayasimha</div> <div style="text-align: center;"> </div> <hr style="width: 50%; margin: 0 auto;"/> <div style="display: flex; justify-content: space-around; width: 50%;"> Acheya Abheya </div> | Submitted to Nagak. (VI, 15, 6 ff) |
| 16 Antaravana | Antarapura | Antararāja | On the way from Pund- ravardhana to Girina- gara, in friendly alliance with Saurāstra (VII, 3, 12 ff). |
| 17. Saurāstra | Girinagara | Śrīvarmā Arivarma | In marriage & trade alli- ance with Magadha (see above). |
| 18 Sindhu | Simhapura | Candapradyota | At war with Saurāstra (VII, 4.). |
| 19. Ujjaini | Ujjaini | Jayasena | Marriage alliance with Kanakapura (VIII, 4, 7) |
| 20. Pāndya | Madura (Southern Mathura) | Pandirāja | VIII 2, 3 |
| 21 Kiśkindha- Malaya | Meghapura | Meghavāhana | Marriage alliance with Kanakapura (VIII, 7, 4ff) |
| 22 Toyāvah island | Bhūmitilaka | Śriraksa <hr style="width: 50%; margin: 0 auto;"/> <div style="display: flex; justify-content: space-around; width: 50%;"> Raksa Mahāraksa </div> | Revolt of Pavanavega, nephew of the king, and Nagak.'s help (VIII, 12, 12ff) |
| 23 Āndhra | Dantipura | Candragupta | Marriage alliance with Kanakapura (IX, 1, 7ff) |
| 24 Tribhuvana- tilaka | Tri | Vijayandhara | A dependency of Danti- pura, in marriage alliance with Kanakapura (IX, 1, 13) |

✓ 9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāgakumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts into a whole is necessary before any definite and generally acceptable conclusions can be reached. I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

Nāgas in the Mahābhārata—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p 223) The chain of allusions starts with the Mahābhārata which contains numerous references to them Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king Nala is said to have saved Karkotaka Nāga from a fire and the latter made him irrecognisable and advised him to go to king Rtuparna Nāgas are said to have infested the Khāndava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire Kṛṣṇa's adventure with the Kāliya Nāga in the Jumna is well known Taksaka Nāga is said to have bitten Parīksita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race The Mahabha attributes to them a high degree of civilization According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water Uttanka also saw many trees with diverse species of birds The gate was five yojanas high and hundred yojanas in width" (MI p 494)

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict The Parīksita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāndavas This view receives strength from the fact that some Buddhist books as well as the Rājataranginī mention deeds of extraordinary valour performed by the Nāgas and *Taksaka*, *Karkotaka*, *Dhananjaya* and *Mani* are mentioned as some of the most famous kings of the dynasty Taksaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off" The descendants of Taksaka, in his view, became known by names such as *Takkha Taka*, *Takkā*, *Dhaka* or *Dhanka* and the like Tribes known by these names are found in Rājaputānā and the Punjab even now At Serāgadha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Samvat 847, the date of the inscription Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasimha of Jaipur and they formed the irregulars of the Jaipur state army even later, (Todd p 122, 1416, 1435)

Rai Bahadur C V. Vaidya tries to identify the Nāgas of the Mahabha with the Dasyus of the Rgveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām He recognizes two distinct tribes amongst them, the poisonous i.e. the molesters called Sarpas, and the unpoisonous i.e. the non-molesters called Nāgas This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "*Sarpanam-asmī Vasukih*" and "*Anantas-casmī Naganam*" He further says that at the time of the great war the chief of the Nāgas was known as Taksaka whom Arjuna wanted to chastise, but who escaped and founded Taksa-

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sīlī in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up) In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in '*Ahi-anharm chunharm dhorarm*' (II, 11-5) On the other hand Mr N L Dey locates Pātāla, the habitat of the Nagas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh and the Purānas with the various Hunnic tribes, for example, Sesa with Sses of Sogdiana, Vāsukī with Usuvīs, Karkotaka with Kara-Kasak and so on (Rasatala or the Under-world)

Nagas in the Puranas—Many of the Purānas keep up the traditions about the Nāgas. The Viṣṇu P (Book II) gives a description of the Pātāla where the Nāgas dwell and mentions their nine kings ruling at Padmāvati, Kāntipurī and Mathurī The Padma P similarly describes the Pātāla loka and the abodes of the Nāgas The Vāyu P 99, 382, and the Brahmānda P 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpurī and seven at Mathurā The Bhavīsyā P describes the Nāgapañcamī feast dedicated to the worship of the Nāgas and narrates some Nāga myths Prince Sahasrārjuna is here said to have conquered Karkotaka of the Taksaka race (Todd p 43 note) The Nilamata P also called Kashmir Mahātmya, makes the Nāga king Nīla a kind of cultural hero of Kashmir and propounds the doctrines that Nīla imparted to the Brahmin Candradeva

Nagas in Buddhist Literature —In the Buddhist Sūtras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p 47, 63) They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards A Buddhist carving at Takhtā Bāhī represents Buddha preaching to the Nagas (BI p 220-223) The Ceylonese chronicle Mahāvamsa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C XXXI p 185) This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A D respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga They further mention that Asoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king (Beal's Fa Hian C XXIII, p 90, Julien's Hiuen Tsang II, 326) Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley) Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul The name

suggests that it was a settlement of the Nāgas (Cun Geo p 483) In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjusri driven out by whom they took refuge in the Nāgaloka, which to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avatamsaka or Kegon scripture (Creed of Half Japan p 10)

Nagas in the Jaina Puranas —The Jaina Purānas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65, VIII, 72 etc) One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthankara, Pārsvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P, Uttarādh p 688) This is said to have taken place at Ahicchatrapura which derives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jainas. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

Nagas in Tamil Literature —Nāgas are mentioned even in the Tamil Sangam literature. In *Nachchinarakkunyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p 143). Dubreil, in his Antiquities of the Pallavas, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Sangam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Mallisena, (MAR 1924), Dr R Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return'. This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p 74, 82)

Nagas in Classical Sanskrit Literature .—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāna in his Harsacarita mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the Navasāhasānka-carita of Padmagupta a brief summary of which would not be out of place here—

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Sindhurāja *alias* Navasāhasānka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Śāśiprabhā daughter of Sankhapāla king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vanku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phanipur, and fought with the Asura king Vajrānkusa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phanipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhuraja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

Epigraphical evidence —The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmītra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyaśāsinī (C. P. Ins.) The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Somesvara. The latter is said to have subjugated Vajra which is identified with Warāgadha in the Chanda district. This name reminds us of the Asura king Vajrānkusa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratnesa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomandala. This inscription is dated 1114 A. D. Ratnaraja is

said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhurāja i e about 1005 A D I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrānkusa whom, according to Padmagupta, Sindhurāja killed in battle Thus the main events described by Padmagupta are attested to by epigraphical records of the same age

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists The Rāmāyana mentions Bhogavati as being on the way to Lankā (*Tatra Bhogavati nāma śarpanāmūlayah purī*) This description suits Rāmateka if we suppose Rāvana's Lankā to have been situated in the South It can also suit if the Lankā is identified with the Anarakantaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Lankā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills People call this place Pātāla-kūpa or Pātāla-kota Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla I agree with this view It must be one such Pātāla that is mentioned in the present work (V, 12, 6) According to Arrian Alexander had made Pātāla his normal base This is identified with Hyderabad Sindhya by Cunningham and Bahmanābād by V Smith (Cun Geo notes p 691) It appears to me to have been another similar Pātāla These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahuvvara' in the present work as well as elsewhere "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurās down to the Godāvāri, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position" At one end of the Ramateka hills is what is called Nāgārjuna hill It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka

Conclusion —To sum up, the references given above go to prove that—

1 The Nāgas were men of flesh and blood and not mere mythical names

2 They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century

3 They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them

4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5 Pātāla, their chief abode, was probably a general term meaning low lands One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur

6 The Nāgas were well known for founding great seats of learning, as for example Taxila Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education

Nagaloka and the presentday Nagpur—We may now conclude that Puspa-danta, while writing the present work about 965 A D at Malkhed, probably had in his mind the Nāgaloka round about Nagpur, and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms

10. Analysis of the work.

I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Krsnarāja alias Vallabharāja of Mānyakheta He then tells us how King Srenika of Rajagrha waited upon Tirthmkara Mahāvira and inquired of him about the fruit of observing the fast of Śrīpañcamī. The latter's disciple Gautama complied with the king's request

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Visālanetra from whom he had a son named Sridhara Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Prthivīdevī, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthivīdevī was dazzled to see the splendour of her rival's entourage Being overcome with a feeling of jealousy she went to the temple to pacify her mind There she worshipped the Jina and learnt from sage Pihitāsrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy

In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginīs. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

III

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnarī and Manoharī, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak, with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak, he instructed Prthivīdev not to allow her son to make any more rambles in the town. Thus the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

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The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak growing every day, his elder brother, Srīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant. Srīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govardhana mountain was handled by Govinda."

IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavati. He had two sons, Vyāla and Mahāvyāla who were 'full of knowledge and clever in fight'. One of them had an extra eye on his forehead like Siva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

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er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak, with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak then came out and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

V

Nāgak encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the courtizans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavatī the daughter of Vinayapāla king of Kānyakubja, whom he had abducted while she was being conducted to Sīmapur for marriage with king Harivarman. The courtesan requested Nāgak not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak promised to abide by her wishes, but he went straight to the spot pointed out by her. Seeing him the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest Vyāla, who was informed of the occurrence, appeared on the scene. Durvacana, recognizing in him his master, submitted and implored forgiveness. Nāgak forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak, one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati the daughter of king Nanda of Kashmir, who had taken a vow to marry him who could excel her in the art. Nāgak asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day Nāgak learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

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thunderbolt of Indra There lived a Sabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice On hearing this Nāgak, went to the place with all his retinue The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tirthamkara which he worshipped with a dance performed by his three wives He then saw the Sabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā Nāgak accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kālpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems The wife of the Sabara was restored to him

VI

Continuing his adventures in the forest, the hero entered the cave called Kāncana-guhā, pointed out to him by the Sabara There he met the deity Sudarsanā who received him with honour and offered all the Vidyas which she had been long keeping for him On being questioned as to how it was, the deity said that one Jitasatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitasatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nāgak On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them

Being advised by Sudarsanā, Nāgak entered another cave called Kāla-vetāla-guhā and appropriated all the wealth of Jitasatru, which was kept for him by a Vetāla He next visited the 'tree-demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitasatru Coming out, he returned to the Jina temple and thence to his camp

Nāgak then marched out from there being guided by the Sabara who conducted him upto the outskirts of the forest and then returned The hero was here visited by Vanarāja, the chief of Girīśikhāra who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshminatī He then took him home and the marriage took place

One day Nāgak waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there The sage, thereupon, told him the history of Vanarāja In the city of Pundravardhana, there ruled a king of the lunar dynasty named Aparājita He had two wives Satyavatī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively The king retired for penances and Bhīmabala

usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Girisikhara. Three generations had since passed in due succession and Somaprabha was ruling at Pundravardhana and Vanarāja at Girisikhara now.

Hearing this account, Nāgak asked Vyāla to proceed to Pundravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Pundravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supratisthapur and was seen by the two sons of king Vijayasimha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak, they recollected a prophecy and joined Nāgak as his servants.

VII

Leaving Lakshmīmatī with her father, Nāgak along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalanti where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Candapradhyota, king of Sindhu with capital at Simhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle." They both then marched in right military array, to Girinagara. During the battle Nāgak and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Candapradhyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Prthivīdevī and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Gunavatī. On a subsequent day Nāgak visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādhara

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Sukantha who killed his brother Subhacandra, king of Kauśāmbī, and, captured his seven daughters Chivalrously responding to the call, Nāgak besieged Alamghanagara the capital of Sukantha After an exchange of bitter remarks and hard strokes Sukantha was killed by Nāgak who then released the seven princesses, installed Sukantha's son Vajrakantha on the throne and married his daughter Rukmini and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses

VIII

The story now turns to the adventures of Mahāvyāla whom we left at Pātaliputra He enjoyed life with Garikāsundari for a long time till one day he learnt from a lover that the concubine's daughter of the Pāndya king of Southern Mathura had no liking for any man He went to Madura and was seen by the damsel on the market road She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander For this he was rewarded with the hand of the damsel

He, one day, met a traveller who told him that the princess of Ujjain did not like any man Mahāvyāla took leave of the Pāndya king, came to Ujjain and went into the palace along with other suitors on a Sunday The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother Mahāvyāla took this as a sign of his approaching evil day He went to Gajapur, saw his elder brother, got a portrait of Nāgak painted and returned with it to Ujjain, When he showed it to the princess, she atonce fell in love with the man painted in the picture and requested Mahāvyāla to bring that man to her if he was real flesh and blood He then went to Gajapura once more and returned with Nāgak who married her

Nāgak once asked Mahāvyāla about any wonders that he may have seen in the southern country The latter said that the daughter of Meghavāhana, king of Meghapura in Kiskindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mīdanga) in tune with her dance Nāgak went to the place, fulfilled the vow of the princess and married her

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak that in the Toyāvalī island there was a Jina temple and also a big banyan tree on which he saw some maidens who complained of injustice and cried for help They were guarded by a Vidyādharī who would not allow them to talk for long with any body Hearing this, Nāgak thought of the deity Sudarsanā who at once appeared and solicited orders Nāgak asked her for the services of some Vidyās which could conduct him over the seas and provide food On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Srīraksa, king of Bhūmitilaka who had been

slam by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father They then promised to marry Nāgak if he could secure their release

Nāgak held a council and decided to help the distressed He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Raksa and Mahāraksa and leave the town abandoning his thoughts for the maidens under pain of death The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings Leaving them all there he returned to the Pāndya kingdom

IX

Taking leave of the Pāndya king Nāgak came to Dantīpura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūsā to him Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply Sage Pihitāsrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions At the end of it Nāgak questioned the sage as to the cause of his unbounded love for his latest wife In answer to this the sage narrated the events of his past life In the town of Vitasokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanasrī Their son Nāgadatta married Nāgavasū, the daughter of another merchant of the same place He took a vow to observe the fast of Sripañcamī on the fifth day of the month of Phālguna The day passed off in religious worship but at the middle of the night he felt very hot and thirsty Cooling things, such as ice, were applied to his body but his condition went on worsening His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death They thence forward devoted themselves to religious observances and eventually attained heaven The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmimati was no other than his wife of the former life The teacher then explained to him the manner of observing the fast

At this juncture minister Nayandhara arrived from home and Nāgak returned to Kanakapura where his father received him with great affection and crowned him king Vyāla, at his order, brought all his wives and Vidyās from wherever they were left With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Prthvidevi also retired to lead an ascetic life Nāgak ruled the

earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Sripañcamī

11. Language and Grammar.

The Apabhramsas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhramsa work appeared*. This was the *Bhavisayattakahā* of Dhanapāla edited by Dr Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light †

The earliest record of the word Apabhramsa in connection with language is found in the *Mahābhāṣya* of Patañjali (Vol I p 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhramsa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Candā who in his *Prākṛta Lakṣaṇa* devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacandra has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhramsa the former calling them Upanāgara, Ābhīra and Grāmya, and the other two Viācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhramsa which seems to have been the standard variety and to which our present work must also be said to belong. (*Sanat-Intro*, *Bhavis-Intro*)

Apabhramsa has been regarded as one of the Prākṛta Bhāṣās which include all the ancient languages other than Sanskrit. The most simple meaning of the word

* At least one work '*Paramātma-pralāsa*' of Jaiṇu or Yogin rādeva in Apabhramsa Dohas was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jaina circles.

† Apabhramsa works that were since discovered have been noticed by me in my article '*Apabhramsa Literature*' (*AUS* 1925 vol I). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākṛta Bhāṣā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpatirāja and Namisādhu. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prākṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Samskrta (Prakṛtiḥ Samskrtaṃ, tatra bhavam teta āgatam vā Prākṛtam). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

Vowels—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)
— (anusvāra).

Consonants—क ख ग घ । च छ ज झ । ट ठ ड ढ ण । त थ द ध न (?)
प फ ब भ म । य र ल व । स ह ।

Note—The position of न is doubtful as the MSS are very inconsistent in its use (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows —

(a) ऋ by (i) अ—कय (कृत), कण्ह (कृष्ण), तण (तृण), तण्हा (तृष्णा), पयइ (प्रकृति), अड्ढिमंत (अद्धिमन्) गहिय (गृहीत), वड्ढिमअ (वद्धिमत्), मड (मृदु).

(ii) इ—किमि (कृमि), किव (कृपा), किवाण (कृपाण), किसानु (कृयानु), घुसिण (घसृण), णिव (रूप), णिवित्ति (निर्वृत्ति), पिहु (प्रयु), अज्जिभ (अज्जम्भ), सिग (मृग), मिच्चु (मृत्यु), इसी (ऋषि)

(iii) उ—बुट्ठि (वृष्टि), बुड्ढु (वृद्ध), पुत्तिअ (स्पृष्ट), पुत्तिअ (पृष्ट), पडत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), मुअ (मृत), माउहर (मातृग्रह)

(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).

(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्त्वा), पियर (पितृ), भायर (भ्रातृ)

(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋत्वा), रिद्धि (ऋद्धि).

(b) ऐ is either (i) weakened in to ए or इ—वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).

or (ii) resolved into अइ-वइस (वैश्य), सइव (शैव), वइरि (वैरिन्), दइव (दैव), गइवेय (अैवेय). वइवस (वैवस्वत्), अइरावय (ऐरावत्), वइयाचरण (वैयाकरण)

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(c) औ, like ऐ, is either (1) weakened into ओ or उ—गौरि (गौरी), दोहित (दौहित्र), कोऊहल (कौतूहल), पोरिस (पौरुष), लोइय (लौकिक), कोसवी (कौशाम्बी), कौण्डिण (कौण्डिन्य), गोत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), दुक्क (ढौकित)

or (11) resolved into अउ—कउल (कौल), गउर (गौर), सउच्च (शौच), पउलोमी (पौलोमी)

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowel ककण (कङ्कन), भुयग (भुजङ्ग), खाडिय (खाण्डित), गदण (गन्दन), संवोहिय (सम्बोधित).

(e) प by (1) छ at the beginning of a word छ (षट्), छप्पय (षट्पद), छव्वग्ग (षड्वर्ग) but also सोलह (षोडश).

(11) स in other positions—कसाय (कषाय), इसी (ऋषी)

(f) श by (1) स—दसन (दशन), सोहा (शोभा), कोसवी (कौशाम्बी).

(11) ह—दह (दश), सोलह (षोडश)

§ 3. Generally, Sanskrit words appear in Apabhramśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i. e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षात्र), खत्ति (क्षान्ति), कोसवी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), झिज्जह (क्षीयते), वग्घ (व्याघ्र), मुक्ख (मूर्ख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ट (काष्ठ), तव (ताम्र), दूसह (दुसह), णीससति (नि श्वसन्ति), णीसारहु (नि सारयत).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency

(1) without changing the syllabic quantity—

पिक्क (पक्क), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पोम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु) पुडु (पाण्डु), पेउर (नूपुर), गौंछ (गुच्छ).

(11) With a change in the syllabic quantity—णिमिस (निमेष), गिहीण (ग्रहण) पायाडिअ (प्रकटित), वाहिर (बहि), पारोह (प्ररोह)

(c) The initial अ is sometimes dropped—वलोइय (अवलोकित), वलग्ग (अवलग्न), रण्ण (अरण्य)

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable (like the words of the पृषोदरादि class in Sanskrit)—

उज्झाय (उपाध्याय), णेत्य (नेपथ्य), धम्मएस (धर्मोपदेश), पंचुवर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (झूतकार)

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिष्), माणुस (मनुष्य)

(f) ओ is sometimes resolved into अउ like औ-पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति)

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)—ओयरिअ (अवतरित), ओलागिअ (अवलग्न), ओलविअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे), but also अवहेरिअ, अवगण्णिअ, अवमण्णिअ.

§ 4 As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them य or व is substituted in their place when there is the fear of a hiatus.

क and ग-लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयठि (कलकण्ठी), दारय (दारक), दियग (दिगन्त), दियवर (दिगम्बर), भोय (भोग)
च and ज-खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइद (गजेन्द्र)
त and द-घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदाधि)

प-खधिय (क्षपित), गयउर (गजपुर), आऊरेप्पिणु (आपूर्य), त्व (त्प), दयावर (दयापर)
य and व-आउस (आयु), कइद (कवीन्द्र), कइ (कवि), जुयराअ (युवराज)

(b) When not eliminated as above, an attempt is made to soften them

प to फ-फरस (परुप), पुप्फवड (पुष्पवती), पुप्फयत (पुष्पदत)

ट to ड-कडि (कटि), जडिअ (जटित), भडारा (भट्टारक)

ठ to ट-कटिण (कठिन), पडिअ (पठिक)

ड, र to ल-कील (क्रीडा), वील (व्रीडा), चिलाअ (किरात), सोलह (पोडज), सोमालिया (सुकुमारिका) चलण (चरण),

(c) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ग-णह (गख), टुह (दुख), जुह (जुख)

घ-अह (अघ), णिहसण (निघर्षण)

ज-णाह (नाथ) पिहु (पृथु), ज्ही (यूथिका)

य-दाहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज)

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फ-मुक्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).

भ-अहग (अभङ्ग), अहिचद (अभिचन्द), दुदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).
श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*

म to व-पणवेष्णिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी)

(e) य is changed to ज-जोग्ग (योग्य), सजोय (संयोग), जण (यज्ञ), जम (यम), जत (यन्त्र), जस (यशा), जाण (यान), जोह (योध), जुयराअ (युवराज), जुयल (युगल)

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter —

कम (क्रम), कणत (कणत्), गाम (ग्राम), चुय (च्युत), णग्गोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्रविण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार).

But in case of द्वार and द्वे the initial द् is dropped -वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining

letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (स्निग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्खलित), खध (स्कध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत्त (क्षेत्र), खीर (क्षीर), खुब्भ (क्षुब्ध). But also कधर (स्कध) and स (स्व)

(c) Medially, conjuncts are assimilated to the second or the first *i* e progressively or retrogressively, and the preceding vowel, if long, is made short

Prog —ककस (कर्कश), कण (कर्ण), कद्दम (कर्दम), कप्पूर (कर्पूर), खग्ग (खङ्ग), अम्मुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (सस्कारित), कव्व (काव्य), गुप्फ (गुत्फ), मज्जार (मार्जार), मग्ग (मार्ग), सुक्क (शुक्क), सुट्टु (सुट्टु), मुग्ग (मुद्ग), जुत्त (युक्त), गुत्ति (गुत्ति)

Reg —अग्ग (अग्र), जोग्ग (योग्य), सुक्क (शुक्क), सुक्क (शुक्क), सुत्त (सूत्र), खट्टा (खट्वा), कस्सीर (कश्मीर), खुब्भ (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated (See b above)

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तामित), कुत्थिय (कुत्थित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुरुक्ख (तुरुष्क), पुप्फ (पुष्प), णिप्फद (निष्पन्द) वत्थ (वत्स), but णिप्पह (निष्प्रभ)

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti)

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिम (वर्ष), सुक्किल (शुक्क), पडम (पद्म), छडमत्थ (छद्मत्थ), अच्छरिअ (आश्चर्य), तथिर (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

(f) A conjunct may be simplified and the preceding vowel nasalised
जपइ (जल्पति), वकाणण (वकानन), दसण (दर्शन), विंभिय (विस्मित), अंतु (अश्रु),
फस (स्पर्श), गिंभ (ग्रीष्म), विंमल (विह्वल), साहमिय (साधर्मिन्)

(g) Some conjuncts have special substitutes—

क्ष्—ख्, घ्, झ्, or झ्, अद्धक्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), घित्त (क्षिप्त), छण इदु
(क्षण + इन्दु), झीण (क्षीण), झरंत (क्षरत्), झिज्झ (क्षीयते)

ग्—ज्झ, डज्झ (दग्ध)

ज्ञ—ण् or ज्ज्, आण (आज्ञा), पइज्ज (प्रतिज्ञा)

त्थ्—च्, चाय (त्याग), भिच्च (भृत्य), णिच्च (नित्य), असच्च (असत्य).

त्स्—च्छ्, वच्छर (वत्सर) मच्छर (मात्सर्य), वच्छल्ल (वात्सल्य).

व्—ज्, जूअ (द्यूत), अज्ज (अघ).

ध् or घ्—झ्, ज्ञाण (ध्यान), जुज्झइ (युव्यते), अज्झासा (अध्यासा), विज्झइ (विध्यते)
उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्—च्छ्, अच्छरहु (अप्तरसाम्)

स्त्—ख्, खंभ (स्तम्भ)

स्थ्—ठ्, ठविय (स्थापित), ठाण (स्थान), अट्ठि (अस्थि), विसठुलिय (विसंस्थूलित).

स्म्—भ्, स् or म्हु, विंभिय (विस्मित), सरड (स्मरति), अम्हह (अस्माक्म्).

ष्ण्—ठ् or ण्ह्, विट्ठु (विष्णु) तिट्ठि (तृष्णि or तृष्णा), कण्ह (कृष्ण), तुण्हिक्क (तूष्णीक).

ध्र्—ह्, दाढा (दध्रा)

ह्—भ्, विंमल (विह्वल)

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परजिय (पराजित), अवयण्णिय (अवगणित), गौत्तम (गौतम), उपपरि (उपरि), अण्णेक्क (अनेक)

II Noun.

§ 7 The following are the case terminations for masculine nouns ending in अ The ending vowel of the base is dropped before terminations beginning with a vowel

There are only two numbers, singular and plural, the dual being included in the latter.

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|-------|-------|------|--------|---------|--------|--------------|---------|------|
| | Nom. | Acc | Inst | Dat. | Abl | Gen | Loc | Voc. |
| Sing. | उ. ओ. | उ | ए, | हो, हु, | हो, हु | स्त, सु, | इ, ए | अ. |
| | | | एण, एण | आसु | आउ. | आसु, हो, हु. | अई | |
| Plu | अ | अ, ए | एहि | हिं हु. | हुं | हं | हिं, हं | |

NOUN

Examples

Nom.—Sing. गरु, पुत्रु, भडु, भडो, सप्पो, दप्पो

Plu. गर, भड, अरहत, पचत्थिकाय, णंदण, हयवर, गयवर

Acc —Sing. भोयराउ महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9)

Plu. ण वि दावइ उज्जल वि दत्त, सुमरइ सुणिवर सत्त दंत (I, 10, 11),
पुरमाणव चूरइ (III, 15, 10.), भडे हए, गए, रहे, (VI, 13, 11.)

Ins —Sing अत्थे, गुणधम्मै, भावै, भिच्चै, जणेण, सोहणेण, सुहिं (सुखेन), खणिं (क्षणेन), जसेण

Plu. सुरवरोहिं, लोयणेहिं, किंकरेहिं, कुकुमेहिं, भायरोहिं

Dat.—Sing. णविवि णरिंदहो (I, 8, 12), धीयउ कदप्पहो दिण्णउ (III, 7, 16), कहियं
णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16), सव्वगु णविउ
परमेसरासु (IV, 13, 9)

Plu. वाणिज्जहिं गउ (I, 15, 5).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहित्तरग णाइ गिरिरायहो (III, 16, 8),
ते कड्ढिय सा सुदरि घराउ, ण करिणा करिणि महा सराउ (VIII, 2, 10.),
पथहो णोसरियउ (IV, 13, 6) सग्गहो पडियउ

also केलासहो होंतउ (III, 15, 13), विजयाउरु धाइण (IV, 7, 14)

Gen —Sing रायस्स, णायस्स दणुयस्स, मणुयस्स, जयवरासु (I, 15, 12), णरणाहहो
अरिच्छव्वग्गहु.

Plu. मडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसह

Loc.—Sing. साग्गि, णरि, जणे, णरे, णरकोट्टइ (I, 12, 1.)

Plu तरंगहिं (III, 8, 7), खेत्तह पयसंचारु णत्थि (I, 13, 6) दियतहिं

Voc.—Sing देव, परमेसर, हे पुत्त

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो (III, 15, 13)

मा जाएसहि रायदुवारहो (V, 2, 7)

सव्वह पाडमि जमदडघाउ (IV, 9, 2)

Inst मणु मणहो मिलिउ करु करहो मिलिउ (I, 18, 9)

§ 8. The declension of neuter nouns ending in अ differs from the masc in Nom and Acc. plural only which in their case is formed by adding अउ or आउ, e. g धण्णइ, तणाइ, गोहणाइ, पाणियाइ (Nom. I, 6, 5). पयाइं दिति, विण्णाणइं सभरति, लक्खणउ दक्खवति (Acc I. 1)

Gender is, however, very loose and arbitrary as words like परियणाउ, किंकराइं, मायासुयइ, दीणइ दारयाइं are also used in neuter forms

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§ 9 Masc nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant e. g. करि, ससि, केसरि, वणि.

| <i>Ter mi.</i> | <i>Examples</i> |
|---|--|
| Nom & Acc Nil--हत्थि ण होइ (III, 16, 11), मुणि वदिवि (I, 12, 1), जहि कमल- रेणुपिंजरिय हत्थि (plu I 6, 4) पहु सरइ थुणइ (I, 11, 2) पणवेप्पिणु पंचगुरु (I, 1, 1) | |
| Inst. sing णा plu हिं | गुणिणां, वणिणा. पहुणा गुणीहिं, रयणकोडिहिं. |
| Gen sing हुं, हे plu हिं | णियगुरुहुं, वइरिहु, पहुहे जिणमुणिहिं मणु रावइ |
| Loc, sing. हे, हि | सुरगिरिहे (I, 3 14), उययगिरिहि (I, 8, 8). |

§ 10 There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि, or by adding an अ at the end, as आउस (आयुस्).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

| <i>Ter mi</i> | <i>Examples</i> |
|------------------------|--|
| Nom. and voc. Sing Nil | णिइ, मुक्ख, वाय, कंत, मुंडमाला, सेलिंदवाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकाल पारद्ध कुमारे (III, 8, 4). |
| Plu. अउ, आउ, इउ, ईउ | एतु पियाउ (III, 7, 13), महिलउ णउ मुणति सहियत्तणु (III, 11, 3), धीयउ कदप्पहां दिण्णउ (III, 7 16.), पच वि गईउ etc (I, 12, 3), हारावलिउ किंकिणिउ, विलासिणिउ. तिण्णि वि महएविउ (V, 11, 12). |
| Inst. | Sing. इ, ए हसलीलाइ, दाटाइं, सुद्धए, कण्णए, जयमईए, अण्णेकए, वालियाए, पहुभत्तिए, क्तीए, पडलोमीए मरगयरईए, वसुमईए. Plu हिं धीयहिं, धरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, वहिणिहिं |
| Gen. | Sing. हे कंतहे, धीयहे, मायहे, सुदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे, Plu. ह, हु, आण अच्छरहु, महिलहं, जुवइहु, विलयाण लक्खाइ (II, 2, 9). |
| Loc. | Sing. इ, हे दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9). |

NUMERALS

III. Pronoun.

§ 12 Personal pronouns—

| | Nom. | Acc | Inst. | Dat | Gen. |
|----------------|------------|---------|-------|----------------|-----------------------------------|
| I Person—Sing. | हउ | मइ | मइ | महु | मज्झ, मज्झु, महु, महारउ, मेरउ. |
| | Plu. | अम्हइ | अम्हइ | . | अम्हहं, अम्हारिसु. |
| II Person—Sing | तुहुं, तुम | पइ | पइ | तुहुं | तुह, तेरउ, तुहारी. |
| | Plu. | तुम्हइं | . | .. | तुम्हह |
| III Person { | Sing | सो | त | तें, तेण, ताइ. | तहो, तासु तहिं Loc. |
| Masc { | Plu | ते, ताइ | | तेहिं | ताहं. |
| III Person { | Sing | सा | | तीए, ताइ | तहे, ताह. |
| Fem. { | Plu | | . | | |

§ 13. Demonstrative, interrogatory and relative pronouns—

| | | | | | |
|-----------------|-----------|-----|----------------|-----|----------------|
| एतत् Masc Sing. | एउ, एहु, | एहु | अणेण | ... | एयहु. |
| | एहउ f एही | | . | .. | |
| | Plu | एए | | | |
| किम् Masc Sing. | कवणु | | कें, किं | . | कासु कहिं Loc. |
| Fem „ | का | | काइ | | काहे |
| यत् Masc. Sing | जो | ज | जें, plu जेहिं | | जसु, जासु. |
| Fem „ | जा | | | | |

IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

| <i>cardinal</i> | <i>ordinal</i> | <i>cardinal</i> | <i>ordinal</i> |
|------------------|----------------|-----------------------|----------------|
| 1 इक, एक | पहिलउ | 11 एयारह | |
| 2 दुअ, बे, बिणिण | दूयउ, वीयउ | 12 वारह, दुवालस, दोदह | वारहम |
| 3 तइ°, तिणिण | तइयउ | 14 चउदह | |
| 4 चउ°, चत्तारि | चउत्थ, चोत्थ | 16 सोलह | सोलहम |
| 5 पच | पचम | 18 अट्टारह | |
| 6 छ | छट्टम | 21 एकवीस | एकवीसम |
| 7 सत्त | सत्तम | 22 वावीस | वावीसम |
| 8 अट्ट | अट्टम | 32 वत्तीस | |
| 9 णव | णवम | 33 तेतीस | तेतीसम |
| 10 दह | दहम | 50 पण्णास | |
| | | 68 अट्टसट्टि | |
| | | 100 सय | |
| | | 1000 सहस | |
| | | 100000 लक्ख | |
| | | 1000000 कोडि | |

V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense (स्वार्थे)—

अल्ल—णवल्ल

इल्ल—सुदसणिल्ल

उल्ल—असणुल्ल, अहरुल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गडयलुल्ल, जरुल्ल, जुयलुल्ल,
भवणुल्ल, मडहुल्ल, मडउल्ल, मासुल्ल, रहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पगुल, पकल.

§ 16 In the sense of possession (मत्वर्थे)

आल—रवाल, रसाल.

इल्ल—णट्टासणिल्ल, पुण्विल्ल, रसिल्ल

§ 17 In the sense of measure (परिमाणे)

एत्तिअ—केत्तिअ (कियत्)

§ 18 In the sense of likeness, added to pronouns (दृग्, दृश्).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस

§ 19 For forming abstract nouns from nouns and adjectives

त्त—भिच्चत्त, सिद्धत्त, सुइत्त, माणुसत्त, गरुयत्त

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पट्टत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण

§ 20 For forming comparative and superlative adjectives—

(1) Comparative ---

आर—गरुयारी, लहुयारी, भल्लारउ (भद्रतर), पियारउ (प्रियतर.), पहिलारउ
(प्रथमतर).

इय (ईयस्)—वल्लियउ.

(11) Superlative --

इट्ट—पाविट्ट (पापिन् + इष्ट)

VI Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21 Present tense

| | <i>Terminations</i> | <i>Examples.</i> |
|---------------|---------------------|---|
| I Per Sing | उं, मि | करउ, कहउ, जामि, पहणमि, पलोयमि, जिणमि. |
| Plu. | हु, मो | अवयरहुं, णिवसामो |
| II Per Sing | सि, हि | होसि, धिवासि, जाणहि, हिंडहि. |
| III Per. Sing | इ | भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ. |
| Plu. | अंति | जिणति, जुज्झति, डहंति, पढंति, कहंति, मुयति, लब्भंति. |

PARTICIPLES AND INFINITIVES

§ 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि (आसीत्) in आसि रिसिहिं वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

| | |
|--------------------|-------------------------------|
| I Per. Sing. एसमि | परिणिसमि. |
| II Per. Sing. एसहि | णिवडेसहि, पेक्खेसहि, जाएसहि. |
| III Per Sing एसइ | कीलेसइ, जणेसइ, णिवडेसइ, होसइ. |
| Plu इहिंति | करिहिंति, भुजिहिंति |

§ 24 Imperative Mood

| | |
|----------------------------------|---|
| II Per Sing --अ, इ, उ, ए, सु, हि | जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि |
| Plu --हु, | णीसारहु, मारहु, कडूहु, परितायहु. |
| III Per Sing.--उ | सभवउ, होउ, वियलउ, किजउ, पासियउ. |
| Plu --अंतु | एंत्तु, मेळत्तु. |

§ 25. Potential mood.

This is expressed by passive forms.

| | |
|--|------------------------------------|
| III Per. sing. जइ--विरइज्जइ, पाविज्जइ (III, 2, 14) | |
| | णासिज्जइ, सनोसिज्जइ (III, 3, 10) |

§ 26. Passive voice.

| | |
|---|--|
| II. Per Sing हि--दीसहि | |
| III. Per sing जइ--किज्जइ, मुणिज्जइ, दिज्जइ, लइज्जइ, णासिज्जइ, डज्जइ, other forms--दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (श्रूयते). | |
| Plu. अति--हम्मंति (हन्यन्ते), दीसंति (दश्यन्ते), जिप्पति (जीयन्ते). | |

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e g. देइ (दाति), लेइ (लाति), लेंति, देहि, लेहि.

§ 28. Intensive (मृशार्थे). जज्जाहि (go quickly), देदेहि (give quickly).

§ 29 Denominative. रडमि (रडा करोमि), बहिरिउ (बधिरीकृत), वंकावइ (वक्कीकरोति), हक्कत (हक्, चोदनार्थं शब्दं, कुर्वत).

VII Participles and Infinitives.

Terminations

Examples

| | |
|-------------------------|--|
| § 30 Present Active (1) | अत--कीलंत, सुणत, सत, सरत, चयत, fem हिंदोलंती, पडती. |
| | (11) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11), |
| Present Passive | थिप्पमाण, गुप्पमाण, सेविजमाण, सचिजमाण. |

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- § 31. Past Passive अ, ण्ण --भूसिअ, दमिअ, हुअ, धरिअ कहिअ, आरुड, दिण्ण,
Causal विच्छिण्ण, भिण्ण, fem गय, णिय, पिहिय, दिट्ठा, हूई
आविय--दरिसाविअ, देवाविय, पट्टविअ.
- § 32 Past absolute (1) इवि, एवि--भणिवि, मणिवि, रुभिवि, पेक्खिवि, वदिवि परिणिवि,
 लहेवि, लग्गेवि, लेवि
(II) इय--पेसिय (III, 11, 9)
(III) ऊण--बुज्झिऊण, भज्झिऊण, अइऊण, चईऊण
(IV) एविणु, --लेविणु
 एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.
(V) पि--गपि (III, 12, 9).
(VI) णमुल--सव्वह पाडमि जमदडघाड (IV, 9, 9)
 (यमदण्डघात, यमदण्डेन हत्त्वा, पातयामि).
- § 33 Potential एवअ--वचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ,
 हणेव्वअ
- § 34. Infinitive (1) इवि--कड्ढिवि (VII, 6, 2)
 (II) उ--दाड (दातुम् V, 10, 8)
 (III) हु--जिणहु, जोयहुं, दिजहु, सिक्खहु, मेळ्वहु.

VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. गदण, विलासिणि, तायण (त्राण) etc The following are, however, noteworthy—

- § 35. In the sense of habit (ताच्छील्य)
इर--उज्झिर, घोलिर, णिहालिर, पयपिर, परताविर, पलयासाकिर, बुज्झिर, भासिर, सताविर,
विलविर, हिंसिर
- § 36 In the sense of agent (कर्तरि)
आर--दायार (दातृ)
एर--जणेरी (जनयित्री, जननी).

IX. Indeclinables.

- § 37 Adverbs of time--चिर (चिरम्), ज्ञात्ति (ज्ञाटिति), जाम-ताम (यावत्-तावत्),
ता, तो (तावत्), लइ, लहु (लघु, शीघ्रम्), पच्छइ (पश्चात्), अज्जु (अद्य), अज्जु परए
(अद्य श्चो वा), जइयहु-तइयहु (यदा-तदा), तवो (तदा), संपइ (सम्प्रति),
णिच्च (नित्यम्), सया (सदा)
- § 38. Adverbs of place--इत्थु, एत्थु (अत्र), तित्थु, तेत्थु (तत्र), जहिं, जेत्तेहे (यत्र),
तहिं, तेत्तेहे (तत्र), कहिं (कुत्र), पुरउ (पुर.), सवडंसुहु (सन्मुखम्).

§ 39. Adverbs of manner--एम (एवम्), केम (किम्), कह व (कथमपि), किह (कथम्), जिह-तिह (यथा-तथा).

§ 40. Interjections, conjunctions and other particles--अव्वो (अहो), हा, भौ, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), णिरुह, णिरारिउ, णिरुत्तउ (नितराम्, निश्चयम् वा), किर (किल), च्चिय (चैव), जह-तो (यदि-तर्हि), छुडु (यदि), णाह, णावह, विव (इव), विणु (विना), पुणु (पुन), मि, व, वि (अपि), मा, मं (मा prohibitive), सहु (सह), सह (स्वयम्), ईसीसि (ईषद् ईषद्), उवरि, उप्परि (उपरि).

X Onomatopoeia.

§ 41 Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes

कडयडति (cracking of bones), कणरणति (jingling of anklets), कसमसति (breaking of spears), किलकिलति (bursting into laughter), खणखणति and खुणखुणति (clashing of swords), गुमुगुमुगुमत (humming of bees), चलचलति (sound of the entails), चलवलत्त (fluttering of banners), जिगिजिगिजिगत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलइ (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणत्त (sound of bell), टलटलइ (shaking of the mountain), दडयडति (tumbling of trunks of dead soldiers), धगधगति (sound of swords waved forcefully in the air), भुक्किउ (braying of asses), धाह (cry of lamentation), रणझणत्त (sound of bell), रणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), थरहर (trembling).

12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kadavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kadavaka* forms the metrical unit of Apabhramsa poetry. It is constituted by a number of lines each of which consists of two *padas* or feet rhyming with each other, and ending with a verse called 'ghatta' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called 'dhruraka' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in 'caupari' metre ends with a 'doha' or 'soratha' verse, the passage forming the unit of the whole work. The *kadavakas*, sometimes, have a couplet in the 'duvai' metre at the beginning as in *sandhis* III and IV of our work. The usual length of a *kadavaka* is twelve or thirteen lines, though the longest in

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our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12) The total number of *kāvākas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kāvāka* of sixteen lines and the following six verses at the end of the work constituting the author's *prasasti*

Five lines, in all, are defective in our text (I, 3, 8, IV, 15, 8, V, 9, 8, IX, 25, 4, 6) as their second foot is missing It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author As already said in the description of the MSS, some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4) Let us, however, hope that the missing feet may yet be recovered from MSS that might be discovered in future

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*) Indirectly, our poet has told us more than once that he was writing his poem in *mātra* metre ('*Bhoyanu bhuttau mattā-juttau Sarasu kaidem kavvu va uttau*' V, 2, 4, and '*Kaviyam piva mattā samvariyaṃ*,' VI, 9, 5) He has, however not neglected the other kind entirely. But whatever the metre used, rhyme (*pād-ānta-yamaka*) is the essence of all The metre that predominates in our work consists of two feet of sixteen *mātrās* each, rhyming with each other and having only the last few syllabic instants well regulated Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kāvākas* in which they are used—

| <i>Matra vṛtta</i> | | <i>Varna-vṛtta</i> | |
|--------------------|----|--------------------|---|
| Alillaha | 60 | Samkhanārī | 3 |
| Pajjhatikā | 47 | Pramānikā | 1 |
| Pādākulaka | 28 | Bhujaṅgaprayāta | 1 |
| Dipaka | 3 | Samānikā | 1 |
| Madhubhāra | 2 | Mottiyadāma | 1 |
| Mañjutīlakā | 2 | Mālatī | 1 |
| — | | — | |
| 142 | | + 8 = 150 | |

Ghatta verses

| | | | |
|------------|-------|--------------|----|
| Caupaiā | 29 | Duval verses | 32 |
| Culālā | 25 | Gāthā | 1 |
| Ullāla | 18 | Upendravajrā | 1 |
| Digapāla | 17 | | — |
| Ghattā | 16 | | 34 |
| Caubola | 13 | | |
| Sampadā | 15 | | |
| Unnameable | 17 | | |
| Dhruvakas | 9 | | |
| | <hr/> | | |
| | 159 | | |

These are distributed in the work as follows :—

I Body of the Kadavakas.

| <i>Sandhi</i> | <i>Kad</i> | <i>Metre</i> | <i>Nature of the metre, etc.</i> |
|---------------|--------------------|--------------|--|
| I | 1-10, Pajjhatikā | | It has 16 mātrās in each foot ending with an ambhibrachys (Ja-gana) PP page 217 |
| „ | 12-18 | | Dr Gune feels a caesura at the 8th mātrā (Bhavis. intro) But I can not detect it. <i>Exceptions</i> —2, 5, 4, 8, 5, 1, 4, 7, 7, 5; 8, 1, 10, 8, 12, 11, 14, 4, 15, 1, 11, 16, 1, 17, 1, 18, 9. These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below. |
| „ | 11 | Pādākulaka | It has all the 16 matras in each foot short (PP. page 223 and com) |
| II | 1, 4, 6-10, 12-14. | Pādākulaka | It has 16 mātrās in each foot ending with anapaestus (Sa-gana). There is no restriction of long or short in this metre ('Lahu guru ekka nryama nahj jeha' PP page 223). |
| „ | 2 | Dipaka | It has 10 mātrās in each foot with the end short. (PP. page 291) |
| „ | 3 | Samkhanārī | A syllabic metre having two Ya-gana in each foot (PP. page 368). It is also called Somarāji ('Dvi-ya somaraji' Apte's Dic. App). It is half of Bhujāṅgaprayāta, for which see below. |

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| | | | |
|-----|------------------------------|-----------------|---|
| " | 5 | Pramānikā | A syllabic metre having 8 syllables in each foot alternately short and long (PP page 380) |
| " | 11 | Bhujaṅgaprayāta | A syllabic metre of 12 syllables in each foot divided into four Ya-gana, (PP page 440) |
| III | 1-17 | Alillaha | It has 16 mātrās in each foot ending with two short (PP page 220) <i>Exceptions</i> —3, 6, 4, 9, 5, 9, 6, 3, 11, 7, 5, 10, 8, 4, 14, 11, 12, 12, 8, 9, 13, 4, 7, 13, 16, 13 These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long Their metre is pādākulaka for which see above |
| VI | 1-9, 11-15 | Paṅghatikā | (See above) <i>Exceptions</i> —1, 13, 3, 4, 4, 11, 5, 9, 6, 5, 11, 12, 13, 8, 4, 9, 12, 11, 5, 10, 12, 3, 9, 14, 5, 12, 15, 11 These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above |
| " | 10 | Pādākulaka | Each foot of 16 mātrās ends with a long (see above) |
| V | 1-3, 6-9, 11-13 | Alillaha | (See above) <i>Exceptions</i> —1, 8, 10, 6, 9, 7, 2, 3, 6, 10, 8, 3, 6, 10, 15, 9, 1, 10, 11, 4, 9, 10, 13, 12, 1, 3, 13, 4, 7 These 21 lines show two long mātrās at the end of each foot, hence they are Pādākulaka (see above) |
| " | 4 | Madhubhāra (ॐ) | It has eight mātrās in each foot ending with two short But as defined in PP page 284, it requires a payodhara (Ja gana) at the end |
| " | 5 | Dīpaka | (See above) |
| " | 10 | Pādākulaka | The 16 mātrās in each foot end with two long, with the exception of four lines (10, 13, 16 17) which end with one long (see above) |
| VI | 1-5, 7-12, 14, 15, 17, | Pādākulaka | It has 16 mātrās in each foot ending with a long (see above) |

| | | | |
|------|--------------------------|----------------|---|
| VI | 6 | Madhubhāra (?) | It has eight mātrās in each foot ending with a long (see above). |
| „ | 13 | Samkhanārī | (See above) |
| „ | 16 | Samānikā | A syllabic metre of eleven syllables in each foot alternately long and short (PP. page 372). |
| VII | 1-4, 6-12, 14, 15. | Alillaha | (See above) <i>Exceptions</i> -1, 7 8, 9, 2, 7, 3, 1, 7, 4, 2, 4, 8, 6, 11, 1, 2, 3, 12, 1, 2, 14, 15, 8, 15 5, 6, 7, 9 These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above) |
| „ | 5 | Dipaka | (See above) |
| „ | 13 | Mañjutīlakā | It has twenty mātrās in each foot with the scheme one short followed by a Ta-gana, at the end, except line 7 where the feet end with a Na-gana. The measure could not be traced in the Prākīta Piṅgala, but it is illustrated in the Chandah-prabhākara p. 55, where, however, it shows a Ja-gana at the end. |
| VIII | 1-16 | Pajjhatikā | (See above) <i>Exceptions</i> —1, 6, 7, 3, 12, 4, 8, 6, 3, 12; 14, 7, 2, 8, 9, 8, 10, 2, 12, 2, 13, 3, 15, 2, 4, 10, 12 These 17 lines end with a Na-gana and hence are Alillaha. |
| IX | 1-15; - 19, 22-25 | Alillaha | (See above) <i>Exceptions</i> —1, 11, 4, 10, 6, 3, 7 7, 9, 8, 10, 11, 11, 1, 2, 12, 3, 5, 22, 2, 5 These twelve lines end with a long mātrā and hence are Pādākulaka |
| „ | 16 | Mottiyadāma | A syllabic metre of twelve syllables in four Ja-ganas in each foot (PP page 451) |
| „ | 17 | Samkhanārī | (See above) |
| „ | 18 | Pādākulaka | It shows Ra-gana at the end of each foot of 16 mātrās (see above) |
| „ | 20 | Mañjutīlakā | It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gana. See VII, 13, above, |

| | | | |
|---|----------|---------|--|
| „ | 21 | Mālatī | A syllabic metre of six syllables of two Ja- gana in each foot (PP page 370) It is half of Mottiyadāma (see above) |
| | Prasasti | Ahllaha | (See above). |

II. Ghatta verses.

| <i>Sandhu</i> | <i>Metre</i> | <i>Nature of the metre etc</i> |
|---------------|--------------|--|
| I | Ullāla | It has twenty mātrās in either line with a caesura at the 15th (PP page 205) |
| II | Caupaiā | It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other (PP. p 167) |
| III | (?) | It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP |
| IV | Caupaiā | (See above) |
| V | Caubolā | It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other It could not be traced in PP but is found in Chandahprabhākara p 47. |
| VI | Dīgapāla | It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other It is not found in. Prakṛta Pingala but is illustrated in Chandah prabhākara p 62. |
| VII | Sampadā | It has 23 mātrās in either line like that in chap III, but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p 60 |
| VIII | Ghattā | It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other (PP page 170) |
| IX | Culhālā | It has 29 mātrās in either line with a caesura at the 13th. (PP page 274) |
| Prasasti | Culhālā | (See above) |

III. Duvai verses

A *Duvai* verse occurs at the beginning of each *hadavaha* in *Sandhus* III and IV It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, (PP page 259)

IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātrās in the first line and 27 in the second with a caesura at the 12th in either (PP p 108)

At VI, 10, 3-4 we have a Sanskrit verse in Vansastha metre Its last foot is, however, 'Upendravajrā'.

At the end in the Prasasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27.

13. The gloss and its authorship.

It has been mentioned in the description of the MSS that three of them bear glosses (tippana) on the margin These are more numerous and elucidative in D specially at the beginning of the work It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words The only conclusion that can be drawn from these facts is that the makers of the MSS copied the notes from a common source and that they are mainly the work of a single author Who is this author? A clue to his identification is furnished by a note in MS D. on सरजाइभेय, III, 6, 4 There we are told—सरजाइभेय पद्मजाताया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāna Now, we have a gloss on the Mahapurāna of Puspadanta which is found on the margin of some MSS of the Mahāpurāna as well as on independent MSS I have seen two MSS. containing the glosses on the Ādipurāna and the Uttarapurāna respectively, from which I take the following extracts —

The Ādipurāna tippana begins—

प्रणम्य वीर विबुधेन्द्रसस्तुत निरस्तदोष वृषभ महोदयम् ।
पदार्थसदिग्धजनप्रबोवकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।
कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोध निखिलार्थदर्पणम् ॥

इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्—श्लोकहीनसहस्रद्वयपरिमाण परिसमाप्तम् ॥

The Uttarapurāna ends—

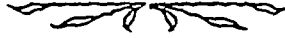
तत्त्वाधारमहापुराणगमनद्योती जनानन्दन
सर्वप्राणिमन प्रभेदपटुताप्रस्पष्टवाक्यै करै ।
भव्याञ्जप्रतिबोधकः समुदितो भूसूत्रप्रभाचन्द्रत
जीयाटिप्पणक प्रचण्डतराणि सर्वार्थमग्रद्युति ॥

ÑĀYĀKUMĀRĀCĀRIU

श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपाजितामलपुण्यनिराकृताखिलमलकलकेन श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाविकसहस्रत्रयपरिमाण कृतमिति ।

From these extracts we learn that the author of the Mahāpurāna-tippāna was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasimhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Samvat 1112 equivalent to 1055 A. D. (Ep Ind III p 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martanda, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the tippāna on the Nāgakumārācarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



णायकुमारचरिउ

ॐ

1

Supplication to goddess Sarasvati

पणवेपिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासमि सुयपंचमिहे फलु णायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुविहालंकारे विप्फुरंति

लीलाकोमलइं पयाइं दिंति ।

महकव्वणिहेलाणि संचरंति

बहुहावभावविग्भम धरंति ।

सुपसत्थे अत्थे दिहि करंति

सव्वइं विण्णाणइं संभरंति ।

णीसेसदेसभासउ चवंति

लक्खणइं विसिद्धइं दक्खवंति ।

अइहंदळंदमग्गेण जंति

पाणेहिं मि दह पाणाइं लेति^३ ।

णवाहिं मि रसेहिं संचिज्जमाण

विग्गहतएण णिरु सोहमाण ।

चउदहपुव्विल्ल दुवालसंगि

जिणवयणविणिग्गयसत्तभंगि ।

वायरणवित्ति पायडियणाम

पसियउ महु देवि मणोहिराम ।

5

10

घत्ता—सिरिकणहरायकरयलि^३ णिहिय असिजलवाहिणि दुग्गयरि ।

धवलहरसिहरि हयमेहउलि पविउल म्ण्णखेड णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work

मुद्धाईकेसवभट्टपुत्तु

कासवरिसिगोत्ते विसालच्चित्तु ।

णण्णहो मंदिरि णिवसंतु संतु

अहिमाणमेरु गुणगणमहंतु ।

पत्थिउ महिपणवियसीसएण

विणएण महोवहिसीसएण ।

दूरुज्झियदुक्कियमोहणेण

गुणधम्मं अवर वि सोहणेण ।

भो पुप्फयंत पडिवण्णपणय

मुद्धाईकेसवभट्टतणय ।

5

1. १ CD सिय° २ CE हुति. ३ CE °यले, D °यल°. ४ C मल्लखेडि, E मल्लखेड,

2 १ ABCD मुद्धाएवि.

तुहुं वाईसरिदेवीणिकेउ तुहुं अम्हहं पुष्पाणिवंधेहेउ ।
 तुहुं भव्वजीवपंकरहभाणु पइं घणु मैणि मण्णिउ तिणसमाणु ।
 गुणवंतभत्तु तुहुं विणयगम्मु उज्झाय पयासहि परमघम्मु ।
 घत्ता—ओलगिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।
 कइ कव्वपिसल्लउ जसधवल्लु सिंसुजुयलेण पविण्णविउ ॥ २ ॥

10

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya

भणु भणु सिरिपंचमिफलु गहीरु आयण्णंहिं णायकुमारवीरु ।
 ता वल्लहरायमहंतएण कलिविलसियदुरियकयंतएण ।
 कौडिण्णंगोत्तणहससहरेण दालिदकंदकंदलहरेण ।
 वरकंवरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
 पसरंतकित्तिवहुकुलहरेण विरिथेणसरसइवंधवेण ।
 बहुदीणलोयपूरियघणेण मइपसरपरजियपरवलेण ।
 णियवइंविदिण्णचित्तियफलेण छणइंदविंवसण्णिहमुहेण ।
 कुंदव्वभरहदियतणुरुहेण
 णणेण पवुत्तु महाणुभाव भो कुसुमदसण हयवसणताव ।
 करि कव्वु मणोहरु सुयहि तंदु जिणधम्मकज्जि मा होहि मंदु ।
 आयण्णामि भणु हउं णिम्मलाइं सियपंचमिउववासहो फलाइं ।
 णणेण पवोल्लिउ एम जास णाईल्लइं सीलइएण ताम ।

5

10

घत्ता—कइ भणिउ समंजसु जसविमल्लु णण्णु जि अण्णु ण घरसिरिहे ।
 तहो केरउ णाउ महग्गयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

4

Nanna eulogised

तं तुहुं मि चडावहि णिययकव्वि दिहि होउ णणिण आसण्णभव्वि ।
 वुद्धीए णण्णु सुरगुरु ण भंति पर णण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ in place of मैणि मण्णिउ ३ E °मयपंकय

3 १. C °मि, E °वि. २ CE कुडिह, D कौडिह. ३ CE °सच्च° ४ May also be read विच्छिण्ण. ५ E °पइ ६ CE हउं भणु. ७ CE णायल्लइ

4 १ C तें

पहुभक्तिए हणुवसमाणु दिहु
 गंगेउ सउच्चै जणियतुट्टि
 धम्मेण जुहिट्टिल्लु धम्मरत्तु
 चाएण कण्णु जणदिण्णचाउ
 कंतीए मणोहरु छणससंकु
 गरुयत्तै महिसुविसुद्धचरिउ
 सुथिरत्तै मेरु भणंति जोइ
 सायरु व गहीरु कयायरेहिं

पर गण्णु ण वाणरु णरु विसिंहुं ।
 पर गण्णु ण वइरिहुं^० देइ पुट्टि ।
 पर गण्णु पवासहुहेण चत्तु । 5
 पर गण्णु ण बंधुहुं देइ घाउ ।
 पर गण्णहो णउ दीसइ कलंकु ।
 पर गण्णु ण किडिदाढाइ धरिउ ।
 पर गण्णु पुरिसु पत्थरु ण होइ ।
 पर गण्णु ण मंथिउ सुरवरेहिं । 10

घत्ता--जो एहउ वण्णिउ वरकइहिं भावै णियमणि भावहि ।

तहो गण्णहो केरउ णाउ तुहुं सुललियकन्वि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work

णाइल्लसीलभट्टाइवयणु
 पडिजंपइ विर्यसिवि पुण्फयंतु
 घणु पुणु तैहो तणुवत णाउ कहु
 हउं कहंउं कच्चु णिंदंतु पिसुण
 दुज्जणसज्जणहु सहाउ एहु
 भो णिसुणि गण्ण कुलकमलसूर
 जिणभणिउ अणंताणंत गयणु
 पहिलउ मल्लयसंकासु दिहु
 तइयउ मुइंगंसण्णिहु कहंति ।

तं आयण्णिवि णवकमलवयणु ।
 पडिवज्जमि गण्णु जि गुणमहंतु ।
 धम्मेण णिवद्धु सुएवि सहु ।
 वण्णंतु सुयण विण्णुरियवयण ।
 सिहि उण्हउ सीयलु होइ मेहु । 5
 सुरसिहरिधीर पडिवण्णसूर ।
 तहो मज्झि परिट्टिउ तिविहु भुअंणु ।
 बीयउ कुलिसोवमु रिसिहिं सिहु ।
 अरहंत अरुह भणु किं रहंति ।

घत्ता—तइलोककु कमलरुहरिहरहि ण धरिउ ण किउ ण णिट्टियउ । 10

तहिं बहुदीवोवहिमंडियउ मज्झिमु भुअणु परिट्टियउ ॥ ३ ॥

२ C य, E अ. ३ CE वसिहु. ४ CE °हि ५ A ण भति

5. १. E विह°. २ BD महु ३ E कहमि ४ E भुवण ५ E मुयग.

Description of the Magadha country

| | | |
|---|-------------------------------|----|
| तर्हि संठिउ ससहररविपईउ | पहिलारउ पविउल्लु जंवुदीउ । | |
| वियरंतकोलखंडियकसेरु | तहो मडिञ्ज सुदंसणु णाम मेरु । | |
| खेडामंगामपुरवरविचिचु | तहो दाहिणदिसि थिउ भरहखेचु । | |
| तर्हि मगहदेसु सुपसिद्धु अत्थि | जर्हि कमलरेणुपिंजरिय हत्थि । | |
| जर्हि सुरवरत हणदणवणाइं | जर्हि पिक सालि धण्णइं तणाइं । | 5 |
| वयसयहंसावलिमाणियाइं | जर्हि खीरसमाणइं पाणियाइं । | |
| जर्हि कामघेणुसम गोहणाइं | घडदुद्धइं णेहारोहणाइं । | |
| जर्हि सयलजीवकयपोसणाइं | घणकणकणिसालइं करिसणाइं । | |
| जर्हि दक्खामंडवि दुहु मुयंति | थलपोमोवैरि पंथिय सुयंति । | |
| जर्हि हालिणिकलरवमोहियाइं | पहि पहियइं हरिणा इव थियाइं । | 10 |
| पुंहुच्छुवणइं चउदिंसु चलंति | जर्हि महिससिं गहय रसु गलंति । | |
| जर्हि मणहरमरगयहरियपिंछ | मायंदगौळिं गौंदलिय रिंछ । | |
| घत्ता--तर्हि पुरवर णामे रार्थगिहु कणयरयणकोडिर्हि घडिउ । | | |

वलिवंड धरंतहो^१ सुरवइर्हि णं सुरणयरु गयणपडिउ ॥ ६ ॥

Description of the city of Rajgrha

| | | |
|-----------------------------|----------------------------|---|
| जोयइ व कमलसरलोयणेर्हि | णच्चइ व पवणहल्लियवणेर्हि । | |
| ल्लिक्कइ व ललियवल्लीहरेर्हि | उल्लसइ व बहुजिणवरहरेर्हि । | |
| वणियउ व विसमवम्महसरेर्हि | कणइ व पारावयसुरहरेर्हि । | |
| परिहैइ व सपरिहाधरियणीरु | पंगुरइ व सियपायारचीर । | |
| णं घरसिहरग्गर्हि सग्गु छिवइ | णं चंदेअमियघाराउ पियइ । | 5 |
| कुंकुमल्लडणं णं रइहि रंगु | णावइ दक्खालिय सुंहुपसंगु । | |
| विरइयमोत्तियरंगावलीर्हि | जं भूसिउ णं हारावलीर्हि । | |
| चिंघेर्हि धरिय णं पंचवण्णु | चउवण्णजणेण वि अहरवण्णु । | |

6 १ B उद्यामगाम इति वा पाठ । २ CE मुअति, ३ E °य° ४ E °सि ५ E गौदि, B लुवि गौदि इति वा पाठ । ६ D °इ° ७ E °ह. ८ D ण सुरपुरु गयणहो पाडिउं

7 १ D रथपारावयसरेर्हि २ CD °य ३ ABDE °उ ४ BD चदामय ५ B सह°

घत्ता—तर्हि सेणिउ णाम णराहिवइ चिर्ल्लणदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पउलोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king
by the forest guard

असिवरजलेण पसरंतु दमिउ
तिण्णि वि बुद्धिउ सुणिहालियाउ
चत्तारि वण्ण सण्णिहिय धम्मि
आरंभपमुहवहुवलमहंतु
पंचिदियाइं णियमंतु संतु
विच्छिण्णउ जेणर्णायणाउ
सत्त वि वसणइ आउंचियाइं
सो एक्कहिं दिणि सिंहासणत्थु
मउडोलं वियणवकुसुममालु
खलवलहरु सुयणुद्धरणसीलु
तामायउ तर्हि उज्जाणपालु

णियरिउपयावसिहि जेण समिउ ।
तिण्णि वि सत्तिउ परिपालियाउ ।
चउरासम गुरुणा णियय कम्मि ।
अवलोयँउ मणि पंचंगु मंतु ।
अरिछव्वग्गहु जो हुँउ कयंतु ।
दरिसाविउ दुडुहं दंडघाउ ।
सत्त वि रज्जंगइं संचियाइं ।
उयर्यगिरिहि छणइंदु व पसत्थु ।
अत्थाणि परिट्ठिउ धरणिपालु ।
जामच्छइ मारिण्यलच्छिलीलु ।
भालयलि णिहियणियवाहुडालु ।

5

10

घत्ता—सो णावि वि णारिंदहो विण्णवइ ओसारियजणदुरियरिणु ।

विउलहरिणिधंवहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina

णिवसासणु सीहासणु मुअंतु
धम्माणुरायकंठइयकाउ
जापपिणु सत्तपयाइं देउ
जैय वीर भणेपिणु जित्तवेरि
खणि मिलियइं णाणापरियणाइं

तं णिसुणेवि जय जय जिणं भणंतु ।
उट्ठिउ सोणिउ रायाहिराउ ।
पणविउ सिरेण णियणाणतेउ ।
देवाविय लहु आणंदभेरि ।
लइयइं दिव्वच्चणभायणाइं ।

5

६ E चेलण°. C चेल्लणदेविणु

8. १. C °यउ. २ CE फल. ३ C °इउ. ४ A जोहु व ५ E महंतु ६ DE जेण अणाय°, B
' वित्थारिउ जणवइ जेण णाउ ' इति वा पाठ । ७ E आव°. ८ ABD उवययरिहिं, E उवयगिरिं.
९ E मारिण्य°.

9. १. E सुयंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आरूढउ महिवइ वारणिदि
णगोर्गखग्गवाउडकरेहिं
णं सुरवरिहु बहुसुरवरेहिं
चल्लिउ जयलच्छीदिणसोहुं
केसरिकिसोरु णं महिहरिदि ।
सेविज्जमाणु णियकिंकरेहिं ।
धवलायवत्तचलचामरेहिं ।
पेक्खेपिणुं मणि अच्छरहु खोहु ।
घत्ता—केण वि चंदणु केण वि घुसिणु केण वि कुसुमदामु धरिउ ।
गायरणीरणियरे जंतएण जिणपयजुयलउ संभरिउ ॥ ८ ॥

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Women of the city also start to worship the Jina.

लेविणुं अहिमुह वियसंति जाइ
बहु का वि लेइ णिवचंपयाइं
बहु का वि देइ करि कंकणाइं
बहु का वि सचंदणंकेलिवत्तु
बहु का वि विरेहइ कुंभएण
बहु का वि चिणइं मंदारयाइं
बहु का वि सहइ करकुवलयण
क वि भोयराउ चड्ढंतु महइ
अप्पाणु ण लिप्पइ कुंकुमेहिं
काइ वि झाइउं भवविबभमंतुं
क वि ण वि दावइ उज्जल वि दंत
बहु का वि हंसलीलाइ जाइ ।
णियगुरुहु सरइ णिच्चं पयाइं ।
मणिभायणि पूयाकंकणाइं ।
वणलच्छि व दावइ केलिवत्तु ।
णं णहासिरि उग्गयकुंभएण ।
सिक्खावइ णियमं दारयाइं ।
पत्थिवावित्ति व जिह कुवलयण ।
ढोयउ आहरण ण किं पि मइइ ।
क वि वच्चइ गयणेउरकमेहिं ।
अवयंणिणउ पिउ पासहिं भमंतु ।
सुमरइ मणि मुणिवर संत दंत ।

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घत्ता--इय पुरणारीयणु णीसरिउ पयमंजरिरायंमुहलु ।

परिभमइ रमइ पहि चिक्रमंइ मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king

सुरणरविसहरवरखयरसरणु
पइसरइ णिवइ पंहु सरइ थुणइ
कुसुमसरपहरहरसमवसरणु ।
बहुभवभवंकयरयपडलु धुणइ ।

५ CE णग्गुग्ग. ६ AB वाहुड° C वावड° ७ AB omit this foot. ८ C बोहु,
९ D पेक्खेपिणु, CE पेक्खेविणु १० E णियणयर,
10 १ C लेप्पिणु २ D °णह ३ E णव° ४ DE °णु ५ AC विणइ, E विरइ. ६ C गहइ,
७ ACE लइयउ. ८ DE °वतु ९ CE °ग°. १० CE राव. ११ E च°.
11. १. D पइ २ AC भय.

जय थियपरिमियणहकुडिलचिहुर
 जय समयसमयमयतिमिरमिहिर
 जय तियसमउडमणिलिहियचलणं
 जय णरयविवरगुरुवडणधरण
 जय दसदिसिगयजसपसँरधवल
 जय खमदमसमजमणिवहणिलय
 जय गुणमणिणिहि परियलियहरिस

जय पयणयजणवयणिहयविहुर ।
 जय सुरागिरिथिर मयरहरगहिर ।
 जय विसमविसयविसविडविजलणा 5
 जय समियकलुस जरमरणहरण ।
 णियंणयवलविणिहयकुणयपवल ।
 गयणयलगरुय भुअणयलतिलय ।
 जय जय जिणवर जय परमपुरिस ।

घत्ता—जहिं णिद्व ण भुक्ख ण भोयरइ देहु ण पंचिदियहं सुहु ।

10

जहिं कहिं मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit
 of the fast of Sri Panchami

जिणदंसणेण णरणाहु तुट्टु
 परमेद्विहे णिग्गय दिव्व वाय
 इसिवयइं पंच घरवयइं पंच
 गुत्तीउ तिण्णि रयणाइं तिण्णि
 दहभेयधम्मु छज्जीवकाय
 अणवरउ धरियदूसहवयाहं
 अंगइं वारह आयणियाइं
 णाणापुग्गलसंजोयभाव
 आसवसंवररयणिज्जराइं
 उप्पत्ति सररिहं जं पमाणु
 आउसु परिमाणविहत्तिकरणु

मुणि वंदिवि णरकोट्टुइं वइट्टु ।
 तहिं णिसुंय तेण पंचत्थिकाय ।
 पंच वि गईउ समिदीउ पंच ।
 सल्लाइं तिण्णि गारवइं तिण्णि ।
 चउविहकसाय नव नोकसाय । 5
 एयारह पडिंमउ सावयाहं ।
 चउदह पुव्वइं मणि मणियाइं ।
 पयईंँस दरिसिय दुक्खताव ।
 घोराइं कम्मबंधंतराइं ।
 सुरणरणारयमयउलहं णाणु । 10
 गुणठाणारोहणु देहभरणु ।

घत्ता—इय णिसुणिवि पुच्छिउ सेणिएण भणु परमेसर महु विमलु ।

विणिवारियट्टुक्कियट्टुहपसरु सिरिपंचमिउववासफलु ॥ १२ ॥

३ ABD चरण ४ E धवल in place of पसर. ५ C जय in place of णिय
 12. १. D सुणिय. २ E omits the following three feet ३ D°माउ. ४ AB एयारह, C
 एयारस ५ D कम्मइ विनिवाइयाइ ६ E परिणाम. ७ E विहित्ति°, E कदात्ति°

Gotama replies Description of the Magadha country and the town of Kanakapura

| | |
|-----------------------------|-------------------------------|
| तं वयणु सुणेपिणु णित्तमेण | वीराणए वोळ्ळिउ गोत्तमेण । |
| जिणवरगुणगहणसुरसियजीह | सुणि सेणियराय णरिंदसीह । |
| लवणण्णवाहिमागिरिमेरमोत्ति | एत्यु जि विक्खायइ भरहखेत्ति । |
| मगहा णामे जणवउ वरिदु | मणहरु कइकव्वसएहिं दिदुं । |
| पक्केहिं कलमकणिसहिं घणेहिं | सुयमुहहयझणझैणरवकणेहिं । |
| जहिं खेत्तहं पयसंचारु णत्थि | उववणाहिं णिरुञ्जइ रविगभत्थि । |
| णग्गोहरोहपारोहएहिं | हिंदोलंतीं कयसोहएहिं । |
| जहिं सुंदररुववेक्खिणीए | हालिणि व णिहालिय जक्खिणीए । |

घत्ता—तहिं पुरवरु णामे कणयउरु भूरिकणयकोडिहिं घडिउ ।

अलिकसणाहिं पीयंहिं पंडुरहिं उप्परि माणिक्कहिं जडिउ ॥ १३ ॥

10

King Jayandhara, his wife Visalanetra and son Sridhara A merchant comes with the portrait of a young woman.

| | |
|------------------------------|------------------------------|
| तप्पइ दिणयरकंताणलेहिं | णीवई ससहरमणिचुयजलेहिं । |
| हरियउ दीसइ मरगयंरुईए | सुक्किलउ फलिहमयवसुमईए । |
| णिच्चिदणालिकंतीए णीलु | सयमहपुरसोहाहरणसीलु । |
| तहिं णिवइ जयंधरु धरियधराणि | तेएण विणिज्जियतरुणतरणि । |
| रुवेण कामु कंतीए चंदु | धणवइ धणेण विहवै सुरिदु । |
| दंडेण वि वइवसु दंडपाणि | जो खत्तधम्मगुणरयणखाणि । |
| णियणेत्तोहामियहरिणणेत्त | तहो पणइणि पवर विसालणेत्त । |
| उप्पण्णु ताह णं कुसुमवाणु | सुउ सिरिहरु अरितरुवरकिसाणु । |
| सुइं ताइं तित्थु णिवसंति जाम | एक्कहिं दिणि थीरुवंकु ताम । |
| णियरिद्धिपरज्जियवासवेण | पहु आणिउ वणिणा वासवेण । |

घत्ता—णाणामाणिक्कइं ढोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

10

13 १ AB हिदु २ CE क्लवि. ३ BD णरण ४ CE °लंतय ५ CE पीयल.

14 १ B णीमइ. २ C कुईए, E चुईए. ३ MSS. जिणिजिउ. ४ C °धम्म

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ
 णं कामभल्लि णं कामवेल्लि
 णं कामजुत्ति णं कामवित्ति
 दीसइ कुंडलपरिफुरियकण्ण
 ता कहइ सेट्ठि सिरिसुहरसाल
 सायरि तरंतु णं सुरविमाणु
 सोरट्टमेइणीमंडलीसु
 खैरकिरणणियरदूसहपयाउ
 सिरिमइदेवीआलिं गियंगु
 तहे तेण णरिंदे जणिय धूर्यं
 जोइवि मइं जंपिउ महुरवयणु
 जोग्गउ महु पहुहे जयंधरासु
 तुहुं जाहि लण्णपिणु किं परेण

सम्माणिवि पुच्छिउ तेण वणिउ ।
 णं कामहो केरी रइसुहेल्लि ।
 णं कामयत्ति णं कामसत्ति ।
 भणु एही का कहि कासु कण्ण ।
 हउं वाणिज्जहिं गउ सामिसाल । 5
 गिरिणयरि विलग्गउ सलिलजाणु ।
 असिधाराखंडियवइरिसीसु ।
 मइं दिट्ठउ तहिं सिरिवम्मराउ ।
 णं रइए पसाहिउ सइं अणंगु ।
 पुहवीमहएवि अउव्वहंय । 10
 चंगउ गिरु गिरुवमु णारिरयणु ।
 ता भणइ जणणु मइं दिण्ण तासु ।
 अलिण्ण पउत्ते उत्तरेण ।

घत्ता--तं णिसुणिवि मइं तहे सुंदरिहे पडि पडिंविउ लिहावियउं ।

आणेप्पिणु एहउ एउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥

15

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura

ता भणइ राउ तुहुं परमसुयणु
 पुण चवइ णिवइ दक्खवहि झत्ति
 धरि उवरि पडंती विरहमारि
 पाहुडइं णिवद्धइं भूसणाइं
 चंदकसुकुभाहरणएहिं

जे दाविउ एहउ णारिरयणु ।
 पइं पारंभिउ तुहुं करि समत्ति ।
 आणहि जाएप्पिणु लहु कुमारि ।
 विमलइं देवंगइं णिवसणाइं ।
 पहुणा पुज्जिउ आहारणएहिं । 5

15 १. E ण सुहिल्लि, C सहिल्लि. २ E °कित्ति ३ AE सर, B सूर ४ DE °म्मु°. ५ BDE °व. ६ C चंगउ गिरुवमु वरणारिरयणु. ७ C लहे°. ८ DE तहिं ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडक्क with the next line reading ता in place of पुणु.

पट्टषिउ महंतउ बुद्धिवंतु गिरिणयैरु पत्तु वणिवरु तुरंतु ।
दिट्टुँ सिरिवम्मु सिरिणिकेउ विण्णविउ णविउ रिउजायवेउ ।
पेसहि सुय किं बहुवित्थरेण परिणिज्जउ णववहु णरवरेण ।

घत्ता--ता हयगयरहजंपाणघय छत्तइं भिच्चविलासिणिउ ।

णीहारगउरहारावलिउँ कंचीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride

| | | |
|----------------------------|-------------------------------|----|
| ढोएण्णिणु पडुणा पिहियं तणय | गय सा वरइत्ताणिवद्धपणय । | |
| णिय वणिणा कणयउरहो मयच्छि | दिट्टा वरेण णं मयणलच्छि । | |
| जो कतइ णहयैलि दिट्टु राउ | महु भावइ सौ णहयरणिहाउ । | |
| चारत्तु णहहं एए कहंति | अंगुट्टयं परमुण्णय वहंति । | |
| गुप्फइं गूढत्तणु जं धरंति | णं भुअणु जिणहु मंतु व करंति । | 5 |
| जंघाजुयलउ णेउरट्टुएण | वणिणज्जइ णं घोसं हुएण । | |
| वग्गइ वम्महु बहुविग्गहेण | जण्हुयसंधाय परिग्गहेण । | |
| ऊरुथंभंहिं रइघरु अणेण | रेहइ मणिरसणातोरणेण । | |
| कडियंलगसयत्तणु तं पहाणु | जं धरियउ मयणणिहारिणंठाणु । | |
| मणि चितवंतु सयखंडु जाहि | तुच्छोयरि किह गंभीरणाहि । | 10 |
| सोहिय ससिवयणहे तिवलिभंग | लायण्णजलहो णावइ तरंग । | |
| यणथडूत्तणु परमाणणासु | भुयजुयलउ कामुयकंठपासु । | |
| गीवहे गइवेयउ हिययहारि | वद्धउ चोरु व रुवावहारि । | |
| अहरुल्लउ वम्महरंसाणिवासु | दंतहि णिज्जिउ मोत्तियविलासु । | |

घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पहय मय ।

15

तो पुणु वि काइं कुडिलत्तणहो सुंदरिसिरि घम्मिल्लगय ॥ १७ ॥

२ E णयरि ३ ABCD°वइ ४ ABCD दिट्टिउ ५ C विण्णवियउ रिउवणजायवेउ. ६ E वलिहि

17 १ CDE पाहिय २ CDE कमयलि. ३ C ण ४ AB चारत्त, D चारत्त, E चारित्तु ५ CE

°इ ६ C °ह. ७ CE जुएण ८ C जण्हव, E जण्हयसंधाणु ९ CE स्वभ°. १० D कडिलय.

११ E णिहाणु १२ C परमणु ण तासु १३ C सरणिवासु १४ E °त्तणेण.

The marriage

| | |
|------------------------------|---------------------------------|
| बहु पिच्छिवि हरिसिउ धरणिणाहु | सुहिं किंकरेहिं कउ लहु विवाहु । |
| ठवियइं कुलदेवइं मंडवाइं | विरइयइं पुरंधिहिं तंडवाइं । |
| लोणइं चडंति चमरइं पडंति | तालइं चलाइं विहंडिवि घडंति । |
| पिसुणइं सुसंति सुयणंइं हसंति | हम्मंति पडह तेण जि रसंति । |
| भोयणसंगे विसहइं तलप्प | मदलु वि काइं णरु करइ बप्प । |
| करि कंकणाइं घरि तोरणाइं | सुणिबद्धइं णिद्धइं तिलरिणाइं । |
| मंगलकलसहिं पेम्माइरुक्खु | जलसिंचिउ बहुवर दिंति सुक्खु । |
| मुहवहु फेडिउ भोयंतराउ | जोर्यउ बहुमुहुं पसरंतराउ । |
| मणु मणहो मिलिउ कर करहो मिलिउ | णयणह वि णयसंचारु घुलिउ । |

घत्ता--सा पणइणि हूई पाणपिय तहो रायहो सुहभायणहो ।

णवकुंदपुप्फदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥

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इय गायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकन्वे जयधरविवाहकल्लाणवण्णणो
णाम पढमो परिच्छेउ समत्तो ॥
संधि ॥ १ ॥

II

1

The King goes to the pleasure garden with the inmates of his harem

परिणिवि सुद्धसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहुं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं

कुसुमावलिपरिमलपरिमलिया

एकइं अलिकेसहिं विहैकविउ

जलविन्मसु इक णिपइ पिय

अवरइं गच्छंतु हंसु भणिउ

अण्णेकए मोरपिंछु धरिउ

अण्णेक चवइ लगोवि ण मुउं

अण्णेकएं णियसई तविया

अण्णेकहिं पक्खपसरु करइ

आहारणइं लइयइं कामिणिहिं ।

सैल्लिहिं कयकडियलमेहलिया ।

अण्णइं कमलोवरि दक्खविउ ।

अण्णेक सणाहि णियंति थिय ।

महु गइविलासु पइं कहिं गुणिउ ।

णं मयणवाणपत्तणुं फुरिउ ।

मार्यंदकुसुममंजरिहे^६ सुउ ।

कलयंठि लवंती वेहविया ।

थंलमाण य पक्खिणि वज्जरइ ।

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घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।

बालमुणालभुया सिरिवम्मंसुया चलिय पासि जा कंतहो ॥ १ ॥

2

Prithvidevi dazzled by the splendour of her rival's entourage

पंथें पयट्टाइं

जयसिरिणिवासाइं

जिगिजिगिजिगंताइं

पहरणइं फुरियाइं

गयउलइं मंथरइं

ता तीए दिट्ठाइं ।

किंकरसहासाइं ।

खग्गाइं कुंताइं ।

हयउलइं तुरियाइं ।

दाणंवुणिज्झरइं ।

5

1 १ A also reads कामिणिहिं २ CD वेल्लिहिं ३ E ल्ह° ४ E पुत्तेण ५ E लगो ण मुउ.

६ E° हि ७ E° कहि. ८ E घणमाणु ९ ABFE °म्मु

2 १ AE णिन्भरइ.

| | | |
|---|--------------------|----|
| धवलाइं हरियाइं | छत्ताइं धरियाइं । | |
| विंघाइं चलियाइं | चमराइं घुलियाइं । | |
| भुवणयलपूराइं | वज्जंति तूराइं । | |
| कयमयणपक्खाइं | विलयाण लक्खाइं । | |
| सिंगारवंताइं | दडूण जंताइं । | 10 |
| चोज्जं गया सा वि | भणिया सही का वि । | |
| एसा सिरी कस्स | दणुयस्स मणुयस्स । | |
| लच्छीसहायस्स | रायस्स णायस्स । | |
| कहियं वयंसीए | रिद्धी सर्वत्तीए । | |
| उज्जाणजत्ताए | सुविसौलणेत्ताए । | 15 |
| ता रायउत्तीए | खर णीससंतीए । | |
| ससिबिंघवधवलम्मि | णियवयणकमलम्मि । | |
| करयलइं णिहियाइं | लोयणइं पिहियाइं । | |
| घत्ता— सुक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोईइं । | | |
| जेहिं णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥ | | 20 |

3

Feeling jealous she goes to the temple instead of the pleasure-garden

| | | |
|----------------|-------------------|---|
| इणं सा भणंती | खरं णीससंती । | |
| कसायं सहंती | विसायं वहंती । | |
| णहालग्गकूडं | हयाणंगपीडं । | |
| जिणाणं पसत्थं | घरं धत्थदुत्थं । | |
| गया पीलुलीला | सुधम्मा सुसीला । | 5 |
| रिसीणं वरिट्ठो | तहिं तीए दिट्ठो । | |
| कयाहिंदसेवो | जिणो देवदेवो । | |
| असंगो अभंगो | जहाजायलिंगो । | |

2. २ DE सवित्तीए ३ E उज्जाइ जत्ताइं ४ E सुविलास°. ५ CE सोक्ख°. ६ AB पल्लोटड, C पल्लट्टइं.

3. १ E स°.

| | | |
|-------------------------|----------------------------|----|
| दुहाणं विणासो | सुहाणं णिवासो । | |
| गुणाणं णिसेणी | णयारूढवाणी । | 10 |
| तमाणं पईवो ^२ | तवाणं पहावो ^३ । | |
| अगाओ अपाओ ^३ | सयासुद्धभावो । | |
| सयाणंतणाणी | जसुप्पत्तिखोणी । | |
| जल्लोलभंगो | सिरे णत्थि गंगा । | |
| गले णत्थि सप्पो | मणे णत्थि दप्पो । | 15 |
| करे णत्थि सूलं | विसालं कवालं । | |
| उरे मुंडमाला | ण सेल्लिंदवाला । | |
| अहाणं रउदो | तुमं देव रुदो । | |
| ईसी मोक्खगामी | तुमं मज्झ सामी । | |
| फुडं देहि वोही | विसुद्धा समाही । | 20 |

घत्ता—वंदिवि परमजिणु कुड्डिलेण विणु मुद्धए तवसिरिकंतहो^१ ।

पर्यणयवासवहो पिहियासवहो कय पणामुं भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse

| | |
|-----------------------------|-------------------------------|
| इसिणां वोळ्ळिउ वेळ्ळंहलभुए | तुह धम्मवुद्धि संभवउ सुए । |
| ता देविए णिंदिउ अप्पणउ | उज्झउ खलरिद्धिपलोयणउ । |
| अम्हारिसु मुणिवर मलहरणु | भणु अत्थि णत्थि महु तवयरणु । |
| गुरु पभणइ म करि विसाउ तुहुं | पेक्खेसहिं अग्गइ पुत्तमुहुं । |
| णियसिरि किं किर मण्णंति णरा | णवजोव्वणु णासइ पइ जरा । |
| उप्पणहो दीसइ पुणु मरणु | भीसावणु दुक्कइ जमकरणु । |
| सिरिमंतहो धरि दालिइडउ | पइसरइ दुक्खंभारुक्खडउ । |
| अइसुंदररूवे रूउ ल्हसइ | वीरु वि संगामरंगि तसइ । |

२ E °ओ ३ E °वो ४ E °जसुणक्खणाणी. ५ CE °तुंगा ६ AB ण कठेण माला, D रु.
for मुंड ७ AB इमी ८ ABD वर ९ C मुद्धिए; E बुद्धिए १० AB सञ्चारित्तहो. ११
E पणयणयवासहो. १२ E °म.

4. १ AB इसि ज. २ C °ल्लि°, B also has हेळ°. ३ E °च°. ४ E °सइ. ५ ABD °वत्°
६ ABD °क्खु ७ ABCD आयि, E अइ सुदरि

पियमाणुसु अण्णुं जि लोउ जिह
णियकंतिहे ससिर्विबु वि ढलइ
इह को सुत्थिउ को दुत्थियउ

णिण्णेहे दीसइ पुणु वि तिह ।
लायण्णु ण मणुयहं किं गलइ ।
सयलु वि कम्मणेण गलत्थियउ ।

10

घत्ता—लच्छि सयज्जयर सेवंति णर एत्थु को वि णउ राणउ ।

भयभीसिउ रुयंइ जीविउ मुंयइ पडु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her

तओ मुणिंदजंपियं

मणे वरं थिरं थियं ।

सुतारहारपंडुरं

गया सई समंदिरं ।

णिबद्धणीलतोरणं

विचित्तमत्तवारणं ।

रसंतमत्तवारणं

दिवायरंसुवारणं ।

सुहंम्मभित्तिपिंगलं

अणेयगेयमंगलं ।

5

तहिं सिणिद्धवणिण्या

णैरिंदविद्वणिण्या ।

कइंदविद्वणिण्या

सुहासणे णिसणिण्या ।

वणे पडू पहिड्डओ

सैरोवरं पड्डओ ।

पलोइयं सरोरुहं

वियंभियं पियामुहं ।

पहंतरं णिहालिरो

ण जंपेण णरेसरो ।

10

विलासिणीहिं सित्तओ

णिमीलिर्यच्छिवत्तओ ।

थिओ वियारवज्जिओ

ण णीससंतु लज्जिओ ।

घत्ता—णीलुप्पलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ ।

जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit

इय जा णिवहियवउ जाणियउ

ता केण वि भिच्चे भाणियउ ।

जोएवि सवत्तिहे हत्थिहउ

चंचलहयवरसंदणसुहड ।

८ C पियमाणु सुणु अ जे, ९ E रोवड, C कयइ, १० E सुवइ.

5. १ E °हेम, २ E णरिंदवणिणवणिण्या, D °मणिण्या, B णरिंदवद°, ३ C वदिया, ४ E omits this foot, ५ E जंपिए, ६ E °अच्छिपत्तओ

परसिरि ण सहंति^१ दुरियहरहो
 ता महिवइ चित्ति चमक्कियउ
 इय चित्तिवि णिग्गउ सरवरहो
 जिणु हियवइ किं तहो पइसरइ
 देउं वि णउ वंदइ मूढमइ
 तर्हि दिट्ठउ कंतहो मुहकमलु
 किं सररुहु णं णं खणविलइ
 वुज्झिउ सपसाउ मँणिगियउ
 पहु पभणइ रमियसउणिगणहो
 ता बालए उत्तरु भासियउ
 वंदिउ जिणमंदिरे जिणघवलु
 लब्भंति गामपुरपट्टणइं
 लब्भइ पियमाणुसु भवि जि भवे
 पर इक्कु ण लब्भइ जिणवयणु
 जह पावपसत्तहो सुहसयणु
 चउगइगयदुक्खलक्ख सहिवि

पल्लट्ठिवि गय जिणवैरघरहो ।
 होसइ पियमहिलए तउ कियउ ।
 गउ भवणु परायउ जिणवरहो ।
 जो पिय पिय पिय भणंतु मरइ ।
 गउ सणिहेलणु मणपवणगइ ।
 किं छणससि णं णं सो समलु ।
 पियवयणहो का वि अउव्वगइ ।
 चित्तेण चित्तु आर्लिगियउ ।
 किं णायइं तुमहइं उववणहो ।
 मइं दुक्किउ देव पणासियउ ।
 कंदप्पदप्पदलणुग्गवलु ।
 कीलाजोग्गइं णंदणवणइं ।
 संसारसमुद्धि रउइरवे ।
 अँणु वि दुल्लहु दंसणरयणु ।
 दालिहिपण णावइ रयणु ।
 अइदुल्लहु मणुयजम्मु लहिवि ।

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घत्ता—जेण ण तवर्चरणु किउ दुहहरणु विसए ण मणु आँउंचियउ ।
 अरुहु ण पुज्जियउ मलवज्जियउ तँ अण्णाणउ वंचियउ ॥ ६ ॥

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7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son

अणु वि पिहियासउ परममुणि
 तर्हि णिसुणिउ होसइ मज्जु सुओ
 तँ^१ णिसुणिवि णरवइ हरिसियउ
 अण्णर्हि दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वञ्जुणि ।
 परवलदलवट्टणु पीणभुओ ।
 अच्छइ पुहवीपियभोयरउ ।
 देविए पल्लंकि पसुत्तियए ।

6. १ AB सहत. २ E जिणमदिरहो. ३ ABCD देव°. ४ E अणंगि°. ५ AB omit this foot and the next. ६ C °यरणु ७ E आव°.

7. १ AB omit this line.

अवलोइउ सिविणइं मत्तकरि
 रयणायरु भीयरु चलमयरु
 सुविहाणइं कंतहो भासियउ
 तुह होसइ तणुरुहु धरियणर
 पुणरवि संदेहहणैमणइं
 पणविवि पयाइं अदुगुंछियउ

णहकुलिसकोडिहयहत्थि हरि ।
 ससि दिणयरु वियसियकमलसरु ।
 तेण वि फलु ताहे पयासियउ ।
 जो भुंजइ सुंदरि सधेरधर ।
 जिणहरु गयाइं विणिण वि जणइं ।
 पिहियासउ जइवरु पुच्छियउ ।

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घत्ता—जइवरु गलियमलु सिविणयहो फलु णिववहुवरहो पघोसइ ।
 माणिणिहिययरु सिसु कुसुमसरु तुम्हहं दोहिं मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son

णीरंधसंधिवंधहो ल्हसिउ
 विहडेसइ वज्जकवाहु खणे
 णिवडेसइ वाविहें पुरिसवरु
 सिरि करिवि धरेव्वउ विसहरेण
 णियतेयणिहयंसोदाभिणीहि^५
 ता हरिसजलोहें सिंचियइं
 उप्पणुं व मण्णिउ पुत्तु मणे
 मुणिवयणें णयणाणंदिरहो
 पुण्णाहिउ पुण्णसमायरिउं
 सिंप्पिहे मुत्ता इव संकमिउ
 दीसइ आवंडुरु मुहकमलु
 जायइं णिवडणभयकयदुहइं

तहो चरणंगुट्टण पुंसिउ ।
 इय सहसकूडजिणवरभवणे ।
 रंगंतु जंतु पसरंतु करु ।
 केण वि दिव्वेण विहुरहरेण ।
 कीलेसइ णायफणामणीहि^५ ।
 देवीणिवाइं रोमंचियइं ।
 आणंदु पवड्डिउ सयलंजणे ।
 आयाइं बे वि णियमंदिरहो ।
 र्जणणिहे तुच्छोयरि अवयरिउ ।
 पुहईप उवरि वाहारहिउ ।
 णं णंदणजसपसरें धवलु ।
 दुज्जणथणांइं कसणइं मुहइं ।

5

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घत्ता—अत्थु व कइमईहे चिरु देवईहे दामोयरु व जसालउ ।

सिवएविणं जिणु व खंतिणं गुणु व उप्पण्णउ तहो बालउ ॥ ८ ॥

२ D सयल°, ३ ABD सदेहाणण°.

8. १ ABDE नीरधवधसत्तहो. २ C फुसिउ ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पण्णिउ मण्णिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit. this line. १० E °थणाइ. ११ E °हिं. १२ E °यहिं. १३ E °एयइ १४ ABD °हि. १५ C तहे, E तहि.

The son's biith celebrated

सुंदरगहणयणाणिरिक्खियउ
 णं जणित्तं अहिंसए धम्मं परु
 मलरहियइं दस वि दिसाणणं
 मद्दुस्समउ वियंभिउ वणि जि वणे
 णाड्यरसु पसरिउ णरि जि णरे
 रिसिहिं वि हियवउ रइरंजियउ
 कोदिलकुलकलयलु उच्छलियउ
 भमरारवलि सुमहुरु रुणुरुणइ
 सहं मंगलधवलुव्वासिणिहिं
 दीणइं दाणेणाणंदियइं

बहुचंजणलक्खणलक्खियउ ।
 किं वण्णमि णंदणु कुसुमसरु ।
 पप्फुल्लइं फलियइं काणणइं ।
 संतोसु पवड्डियउ जणि जि जणे ।
 जयपडहु पवज्जियउ घरि जि घरे ।
 सोहग्गु सव्वपुरे पुंजियउ ।
 विरहियणु विरहजलणंइं जलियउ ।
 सरंधणुंजीया इव झणझणइ ।
 णच्चियउ सविलासु विलासिणिहिं ।
 मुक्कइं वंदिग्गहवंदियइं ।

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यत्ता—सरसइ मुहकमले थिय भुयज्जुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं बालहो तुरियं कित्ति वि भम्मंइ दियंतहिं ॥ ९ ॥

10

Miracle of opening the door by the child.

सुकलाकलावगहणेकरउ
 मायापियरइं दुक्कियहरइं
 उवणियघंटाचामरधयइं
 तहिं कुलिसकवाडु गाडु पिहिउं
 किर धम्मु करउं कंताइ सहं
 आयहं विं ण दीसइ जिणहं मुहु
 जिणवइमुहुं पइं मुहु पियहे मुहु
 तं जोडुइ इह परलोयगइ

गउ बुद्धिहिं णं सिंसुससहरउ ।
 मणिकलससमुहदप्पणकरइं ।
 अण्णहिं दिणि जिणभवणहो गयइं ।
 को विहडावइ देवैं णिहियउ ।
 आगमणु णिरत्थियउ हुयंउ महं ।
 णरणाहदो मणे उप्पण्णु दुहु ।
 ण वि दिट्ठियउ जेण विइण्णु सुहु ।
 तहो सो भत्था इव णीससइ ।

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9. १ E विजण°. २ E जणियउ हिंसए ३ E वम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°
 ७ C °णं. ८ E °उलि. ९ C सुर° १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E
 तुरिय. १४ C भवइ.

10. १ ABD सयला. २ E °रिउ ३ C पुट्टिहिं ४ CD सय, E समुख दप्पणु. ५ E °यउ.
 ६ BC दइवै. ७ C हुवउ. ८ CE मि. ९ E लोविय, C णरु जीविय D णउ जीविय,

उद्भुद्भुमुक्कसलिलावलिहिं
णिवडंतहो तहो सिरमणिणहरु
थिरदेहणालि फणर्वलयदलि
उवविट्टउ सुंदरु वीरंमइ
विसहरमत्थयररणए थियउ
सिसु मण्णइ अवरु वि एहु सिसु
पाणियलें मुहदाढउ कुंसइ

सोहतउं फणंपंचंगुलिहिं ।
फणिइइवें णं उड्डियउ करं ।
जले उग्गमियइं पण्णयकमलि ।
विलसइ विहसइ रंगइ रमइ ।
अप्पउ पेक्खइ पडिर्विवियउ ।
बोलावइ ण मुणइ विसमविस्सु ।
णाएं सहं किं पि चवइ हसइ ।

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घत्ता—हाहारउ गुरुउ तो ज्ञात्ति हुउ वाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सप्पहो उपरि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विल्लियिमेल्लिय
घाडंय रोवइ पत्थिवघरिणि
हा पुत्त पुत्त तामरसमुह
वहुदुक्खसयाइं सहंतियए
इय पभणिवि मरणु जि चित्तियउ
महपाविए कुवलयलोयणए
आकुंभत्थल मज्जांति गय
केत्तिउ वण्णिज्जइ धम्मफलु
देवहिं देविहे आयरु विहिउ

पुहइंमहएवि विसंठुंलिय ।
णियकलहविओइय णं करिणि ।
हा पुत्त पुत्त किं हुयउ तुह ।
पइं विणु किं मइं जीवंतियए ।
अप्पाणउ तित्थु जि घत्तियउ ।
हाहारउ उट्टिउ पारियणए ।
जहिं तहिं वि सुविहि सुरवरहि कय ।
गंभीरु वि थिय आजाणु जलु ।
णंदणु पुज्जिवि अंकइं णिहिउ ।

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घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home

जणणेण पथाबंधुरु सुदिसु
हक्कारिउ वित्थारिउ पणउ

देवेहिं वि णायकुमारु सिसु ।
फणिणा पडिचण्णउ णियतणउ ।

३ D °द्ध. ४ E फणि ५ This line and the following are defective in C,
६ ABC °वयण°. ७ D घोर°. ८ E पुसइ

13. १ E °ढ° २ E धायइ. ३ E घलि°. ४ E देवयहिं देवियहिं.

आहरणं मणिमयकचुरं
 मंदारकुसुमवरमालियु
 चमरं छत्तं संजोइयं
 धरंधि समंदिह दैरिसियु
 जणणीहिं व थणमुहदाइणिहिं
 वंदिउ परियंचिउ किण्णरिहिं
 पुणु पुणु जोइवि णेहज्जियु
 णिइइवहो सुहि वंकइ वयणु
 णिउ पिउणा पुरु थिउ माउहैरे

दिण्णं देवंगं अंबरं ।
 गुमुगुमुगुमंतभमरालियु ।
 अहिअंकं चिंधं ढोइयं ।
 भणु किं ण पुण्णवंतहो कियु ।
 उच्चाइउ बालउ णाइणिहिं ।
 संभासियु सुरवरसुंदरिहिं ।
 णंदणु णाएण विसज्जियु ।
 दइवेण कालसणु वि सैयणु ।
 गयकालए पुणु वासरे पवरे ।

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घत्ता—घवलहिं मंगलहिं हयमहलहिं णं णरु दोणैणिवासहो ।

सिसु विसहरहो घरु णिउ महिविवरु पुण्णयंतजिणदासहो ॥ १४ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुण्णयंतविरइए महाकव्वे
 णायकुमारसभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

III

I

Nagakumara is taught various sciences and arts-

सिद्धं णमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालकखरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु ह्रुउ पंडिउ वाप्सरिणिरिक्खिउ ॥

| | | |
|--------------------------------|-------------------------------|----|
| छंदालंकारइं णिग्घंटइं | जोइसाइं गहगमणपयट्टइं । | 5 |
| कव्वइं णाडयसत्थइं सुणियइं | पहरणाइं णीसेसइं गुणियइं । | |
| पडहसंखवरतंतीतालइं | धम्मसियइं वज्जाइं रवालइं । | |
| पत्तपुष्फणाणाफलछेज्जइं | हयगयविंदारोहणविज्जइं । | |
| चंदबलइं सरउययैविहाणइं | सत्तमउमपासायपमाणइं । | |
| तंतइं मंतइं वरवसियैरणइं | वूहविरयणइं पहरणहरणइं । | 10 |
| सिप्पइं सवियप्पइं माणि णिहियइं | चित्तइं चित्ताभासइं लिहियइं । | |
| इंदजालु रिउथंभणु मोहणु | विज्जासाहणु जणसंखोहणु । | |
| णरणारीलक्खण भूसणविहि | कामुयविहि सेवाविहि सुहणिहि । | |
| गंधजुत्ति मॅणिओसहजुत्ति वि | सिक्खिय तेण णरेसरवित्ति वि । | |

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ ।

विसहरु वम्महहो पवरत्थु सत्थु वक्खणइ ॥ १ ॥

15

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहापं दरिसियच्छत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D हि°. २ C °उअय, E उवइ. ३ E °वरण° ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्खण
 बुद्धि बुद्धसेवाइ पवड्डइ
 मंते अंतरंग बहिरंग वि
 बाहिररिउखण महिमंडलु
 अब्भंतररिउवग्गविणासणु
 विणणं इंदियजउ संपज्जइ
 एहउ अप्पलद्धि वणिज्जइ
 दुट्ठहो परिपालणु जहि किज्जइ
 ण मिलइ रायलच्छि अहंगारहो
 हुंतु अणत्थु घोरो वंचेवउ
 धम्मं विणु ण अत्थु साहिज्जइ
 कज्जणासु कज्जु ण विरइज्जइ

सत्थकम्मविसएसु वियक्खण ।
 सो पंचंगु मंतु परियड्डइ ।
 रिउ जिप्पंति विइण्णकुसंग वि ।
 सिज्जइ णरणाहहो चितियफलु ।
 हवइ णराहिउं विणयविहूसणु ।
 वसणु ण इक्कु वि तहो उप्पज्जइ ।
 धम्मार्हम्मु वि परियाणिज्जइ ।
 सो अहम्मु जहिं साहु वहिज्जइ ।
 जाइ अहम्मं णिउ तंचारहो ।
 अत्थु णरेसरेण संचेवउ ।
 तं असक्कु णिद्धम्मु ण जुज्जइ ।
 कुलमइहीणु मंति ण थविज्जइ ।

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घत्ता—कामाउर सरस णउ जोग्गा घरिणिनिहांलणे ।

15

रंणे कायर मणुय णउ तिकखपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued)

दुवई—जो धणलुद्धु धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वल्लूरियाए हो सुहय विडालहो देइ वंधणं ॥

दुट्ठभिच्चपोसणु विहुरायरु
 भाविज्जइ बहुगुणगरुयत्तणु
 गुणणिहिपुरिसु परिक्खवि धिप्पइ
 सहवासेण सीलु बहुकालें
 आलावेण बुद्धि जाणिज्जइ
 परकज्जु वि णियकज्जु वि^१ लक्खहि

होइ वसिद्धुं वसणे लग्गतरु ।
 गुणअणुराएं रंजिज्जइ जणु ।
 कज्जधुरंधरु धुरहिं णिहिप्पइ ।
 ववहारेण सउच्च गुणालें ।
 संगरेण धीरत्तु मुणिज्जइ ।
 अद्धक्खु वि अवरोहिं परिक्खहि ।

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2. १ ABCE स २ ABE °व ३ CE °लाहु ४ C °वम्मु ५ B अगारहो, CE निगारहो.
 D सगारहो ६ E सच्चिवउ ७ CE कज्जु वि ण रइज्जइ ८ E जोगउ. ९ E °ई°.
 १० CE रण°.

3. १ C वल्लु°. २ CE विसिद्ध A वसिद्ध. ३ E बहुवहुगुण°. ४ C व

कम्मसुद्धि णिग्गहु वि अणुग्गहु
उवसग्गु वि हवंतु णासिज्जइ
सत्तिहिं तिहिं विवरणु सुसइत्तणु
चवलत्तणु अयाँलिचारित्तणु
मुयसु णिसीह कुपुरिसहं संगमु
हरिसु माणु मउ कामु वि कोहु वि
सत्तु मिच्च मज्झत्यु विवेयहि

पँडिणिहि पडिविहाणु बुहसंगहु ।
परियणु दाणँ संतोसिज्जइ ।
अवह वि करहि गरुयहिययत्तणु ।
मेल्लहि दिट्ठिं कामकामित्तणु ।
होइ तेणं भाँसणु वसणागमु ।
जिणसु हणसु संजायउ लोहु वि ।
मयरद्धयवसणइं विच्छेयँहि ।

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घत्ता—मल्लुं विलासिणउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिडुरवयणु दंडफरसत्तणु ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदढभुओ ।

सत्यु सुणंतु संतु संजायउ विउसस्तिरोमणी सुओ ॥

पुरिससीहु णवजोच्चणे चडियउ
अवसणु सच्छु अरुसणु सूरउ
दूरालोइ य दीहरसुत्तउ
सोमु अर्जिभच्चिच्चु कयदाणउ
अइपसत्यु णिज्जियपंविदिउ
सोहइ वट्टुलंपाणिपवट्ठहि
उण्णयवित्थिणँ भालयले
तंवतालु तंविर्जाहादलु
तंवाहरु सुतंवणहमंडलु
इक्केकरोम हेमवण्णुलउ

णाइं पुरंदरु सग्गहो पडियउ ।
पवरवलालउ जुत्तायारँउ ।
बुद्धिवंतु गुरुदेवहं भत्तउ ।
थूललक्खु पुरिसोत्तमुं जाणउ ।
थिरु संभरणसीलु बुहवंदिउ ।
उण्णयपायपुँट्ठिअंगुट्ठहिं ।
उण्णयभुयसिहरहिं वलपवलँ ।
तंवणयणु तंविर्करकमयलु ।
णिद्धदंतपंतीं सियणहयलु ।
लिंगकंठजंघहिं मडहुलउ ।

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५ AB पडिणिहिहि C पणिहिहि. ६ A नत्तिहिं विवरणु सुसयणसत्तणु ७ C अचाल°. ८ Dधिट्ठ

९ C ताण. १० ABD विच्छोय°. ११ ABDE°ज. १२ E धणहरणु वि. १३ E फरसत्तणु.

4. १ C सत्य २ D अविनणु. ३ ABD °रिउ C °यरउ ४ AB °सोत्तम; C °सुत्तम-

५ D °दुलु, E वल. ६ ABCD पट्ठि. ७ CE °क्ती. ८ C होम

णाहिसोत्तुघोसैं गंभीरउ
पत्तलपेट्टु मज्जे संकिण्णउ
णासैं णिज्जियचपयहुलउ

उरयलि कडियलि पविउंलधीरउ ।
दीहबाहु समसंगयकण्णउ ।
णीलाणिद्धमउलियँधम्मिल्लउ ।

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घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ ।
वण्णइ काइं कैइ जगे वम्महु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters,
in search of a divine lute-expert.

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरँइयउ ।
णं पुरवरसिरीए णरवरतणु सग्गाविलासु लँइयउ ॥

तायणिहेलणे णायणिहेलणे
ता गुणगणणिहि णेहणिवंधिणि
आगय तेयतोयविच्छुलियहिं
बालमराललीलगयगामिणि
भणइ एत्थु पुरे अत्थि ण पंडिउ
गरुई लहुई तणय ण लक्खइ
ता विहसिवि वोळ्ळिउ पडिहारें
सूहउ सरसु सुरु सुललियबुहु
तुह धीयहे गुरुत्तलहुयत्तणु
ता पडुभवणि पइट्ठी सुंदरि
पणविउ राउ ताप सहुं धीर्यहिं

अच्छइ जाम सयलसुहभायणे ।
पायडणामें पंचसुयंधिणि ।
सहियसहिय विहिं दिळ्ळिदिलियँहिं ।
रायदुवारि परिट्ठिय कामिणि ।
को वि सरासइए णँउ मंडिउ ।
वीणावज्जु को वि ण परिक्खइ ।
कुलहरु भूसिउ णायकुमारें ।
मंदरधीरु रंदससहरमुहुं ।
सो जाणइ वीणाविउसत्तणु ।
णं णवकमलोयरि इंदिंदिरि ।
पणवियसीसहिं विणयविणीर्यँहिं ।

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घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयँसहहिं समीरिउ ॥ ५ ॥

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९ ABCD °लु १० ABD °णिय, ११ D कई

5 १ AB राइउ, २ B ला° ३ A णयणाणदणे ४ E दिणें दिहियहिं, ५ C जो ६ AB' °यए,
७ E जाणिय.

6

Nagakumara pleased her by his cleverness Her two daughters Kinnari and Manohari fall in love with him

दुवई—चवइ धरित्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणेहरि किं व किण्णरी ॥

दिट्ठिण जिणइ स सस लहुआरी

पुणु सरजाइभेयसंजुत्तउ

दोहिं मि वहिणिहिं पीणपओहरि

सइं पच्चक्खु मयणु अँवलोइउ

सल्लियाउ मयरद्धयवोणेहिं

गंधिणियए णियाउ णियहम्महो

जलसिंचणु पवुट्ठिं धुउसासहो

आहारु वि हारु वि ण वि भावइ

चंदजोण्हं सिहिसिह णं दुक्की

चामरवाउ वाउ णं लग्गउ

कोइलसरु सरु मारहो केरउ

लच्छिंविणोउ वि इक्खु ण रुच्चइ

वत्ता—पयपंकए पट्टिवि दक्खालिवि णेहु अहंगंउ ।

आणहि अस्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

कहइ मयणु किण्णरि गन्धारी ।

आलांविणिवज्जउ आढत्तउ ।

चारु भाणय तहिं तेण मणेहरि ।

दोहिं मि णियहियउट्ठए टोइउ ।

विण्णि वि कह व ण मुक्कउ पाणेहिं ।

तोरणछडरंगावलिरम्महो ।

चंदणु इंधणु विरहट्टयासहो ।

कमलु कमलबंधु व संतावइ ।

घित्तजलदु जलंति व मुक्की ।

पियउरंमदणु मग्गइ लग्गउ ।

साहारउ जीर्यासाहारउ ।

तरुणीजुंयलें जगणि पवुच्चइ ।

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7

Nagakumara marries the two damsels by the advice of his father

दुवई—अच्चो विणु पिण्ण कहिं जीविउ टिण्णसंवण्णभोयणे ।

आणहि हरिउ गंपि सो सूहउ सिसुसारंगलोयणे ॥

तं णिसुणेपिणु चलय विलासिणी

गय रायालउ णं रायावलि

कमकलहंसघोस णं हंसिणि ।

रायहो अग्गइ चवइ कयंजलि ।

6 १ CD आलावणि २ E आलो° ३ E °वाणिहिं ४ MSS पाणिहि, ५ E धुअ°, ६ C जुण्ह, ७ E उरु°, ८ B जीवा°, ९ E विणोउ एहु णउ रुच्चइ १० C °जुयलें, E जुवलें ११ E अप्पणउ.

7. १ CE सुवण्ण.

अञ्जु परए भो णरवरसारा
 तुह लहुसुयविरहें णं छित्तउं
 कामएउ णियहियवए भाविउ
 भणइ पुत्तु किं कुलु जोइज्जइ
 उत्तमवेसइं दीसहिं सोम्मइं
 सुद्धाचित्त वेस वि कुलउत्ती
 जिणपयपंकयमहुयरु दीसहि
 कण्णाजुयलु मरंतउ रक्खहि
 ता कुमारु पडिजंपइ चंगउ
 जुत्ताजुत्तउ गुरुयणु जाणइ

कण्णाजुयलउ मरइ भडारा ।
 ण जियइ एवहिं मरइ णिरुत्तउ ।
 ता राएं कुमारु कोकाविउ ।
 अकुलीणु वि थीरयणु लइज्जइ ।
 महिणाहु वि पायगें हम्मइं ।
 म करहि सुंदर उत्तपहुत्ती ।
 तुहुं कारुण्णवंतु मं भीसहि ।
 तरुणं तिरिच्छच्छीहि णिरिक्खहि ।
 एंतु पियाउ समपेमि अंगउ ।
 सिसु दिण्णउ पेसणु संमाणइ ।

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घत्ता—ता रोमंचियए आणेप्पिणु णेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival
 arouses the suspicions of the king against her

दुवइ-मंगलतूरभेरिणिग्घोस वहिरिउ गयणमग्गउ ।

रइपीईउ वे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहि दिणि वरु सेविउ घरिणिहिं^३
 पणइणि परिमिण्ण वित्थारें
 गयणिवसणं तणु जले ल्हिक्कावइ
 पउमिणिदलजलविंदु वि जोयंइ
 का वि तरंगहिं तिवालु ल म्खइ
 काहे वि महुयरु परिमलवहलहो
 सुहुमु जलोल्लुं दिट्ठु णहमग्गउ
 काहे वि उप्परियणु जले घोलइ
 णाणामाणिणीहिं दुक्कंतिहिं

सरे पइट्ठु करि विव सहुं करिणिहिं^३ ।
 सलिलकील पारद्ध कुमारें ।
 अज्जुम्मिल्लु का वि थणु दावइ ।
 का वि तहिं जि हारावालि ठोयंइ ।
 सारिच्छउ तहो सुहयहो अक्खइ ।
 कमलु मुएवि जाइ मुहकमलहो ।
 काहे वि अंवरु अंगि विलग्गउ ।
 पाणियच्छलि व लोउ णिहालइ ।
 जलजंताइं करेहिं धरंतिहिं ।

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२ C चित्तउ, D also विरहाणलछित्तउ ३ E पउत्ती. ४ AB तरुणारिच्छ°, E तिरिच्छ°. ५ E °प्पिवि.
 ६ १ A तूरवीर, B तूरधीर. २ C व° ३ ABDE °णिए ४ C °णु. ५ DE °वइ ६ E जलुल.

सिंचंतिहिं मयरइउ ण्हाणिउ
सरसवयणजुत्तिहिं आवज्जिउ
एत्थंतरि णारीयणसारी
गेप्पिहँवि धोयइं धवलइं वरथइं
सुयसमीवि आवंति विहाविय

जोयंतिहिं हियएण जि माणिउ ।
उप्पलताडणेण णं पुज्जिउ ।
सिरिपुहईमहएवि भडारी ।
चंदणकुंकुमाइं सुपसत्थइं ।
दुडुसवत्तिए रायहो दाविय ।

15

घत्ता-मंचारुदियए वज्जारिउ दिण्णासिंगारहो ।

जोवहि धरणिवइ पियघरिणि जंति घरु जारहो ॥ ८ ॥

9

King's suspicions dispelled He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town She defies the order

दुवई-ता सहस ति धीरचूडामाणि लीलाजित्तिदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिवडिउ जगणिहे पयजुयल्लुए
किं पइं देवि महासइ णिंदिय
मायासुयइं समायइं गेहहो
गउ लहु लहुयहँ घरिणिहँ मंदिरु
पुरवरहिंडणु सुयहो असोहणु
मा महिल्लहु लग्गउ कामग्गहु
अवरु कुमंतिमंतहयसोत्तहो
तं अवेहरिउ वालमयच्छिए
माणिणि जा मुज्झइ सा मुज्झउ
दुज्जणु जो जूरइ सो जूरउ
गउ णरणाहु जाम णियणिलयहो
वयणु दिण्णु चडु सुंदर गयवरे
मयणिज्झरे सिंदूरापंकिए
देविहे तणउ वयणु आयणिणिवि

दिडुउ राएं वुत्तु सुसल्लए ।
पेक्खु पेक्खु पुत्ति अहिणंदिय ।
णिवइहे तित्ति ण पुण्णी गेहहो ।
वयणु पयंपिउ राएं सुंदरु ।
मा महु होउ अहम्मारोहणु ।
मा मेल्लंतु सभवणपरिग्गहु ।
मइ विवरीय होइ सार्यत्तहो ।
वियरउ णंदणु णयरि सइच्छिए ।
लुडु महु तणयहो हियवउ सुज्जउ ।
लुडु महु सयलमणोरहँ पूरउ ।
ता मायए पुत्तहो कुलतिलयहो ।
कर्णवमरउट्टावियमहुयरे ।
कच्छरिच्छगलमिज्जालंकिए ।
हिंडणसीले भल्लउ मणिणिवि ।

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७ C गेहिवि

9. १ E °लल्लउ २ E °ल्लउ. C ससल्लए. ३ C °लह ४ AB अवर. ५ C सुत्तहो. ६ C सीमतहो;
E सामत्तहो ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरे पयपोल्लिउं मयगलु ।

किंकरपरियरिउं णीसरिउ फुरियखग्गुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि णिविचिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ

करि लइ मेरउ कंठाहरणउ ।

का वि भणइ धरि करु लइ कंकणु

हारु लेवि उरि दिज्जउ णहवणु ।

लइ कडिसुत्तउ कडियलु माणहि

अंसं अंसु देव संदाणहि ।

5

लइ केऊरु काइं बोलिज्जइ

कौमाउरहिं किं ण किर दिज्जइ ।

का वि भणइ अहरहो रत्तत्तणु

णासउ दइय देहि मुहचुंबणु ।

का वि भणइ लहु करि केसग्गहु

वियलउ मालइकुसुमपरिग्गहु ।

का वि भणइ किं दीहरणेत्तइं

तुह सोहग्गहो छेउ ण पत्तइं ।

किं महु भउंहाजुयवंकत्तणु

णउ जित्तंउ तेरउ धुत्तत्तणु ।

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हो हो किं किर थणथडुत्तणु

जेण ण जित्तंउ तुह थडुत्तणु ।

तुह गंभीरिमाए हउं भज्जमि

णाहि गहिर दरिसंति ण लज्जमि ।

घत्ता—इय मयरद्धपण पुरवरतरुणीयणु ताविउ ।

णिवडिउ णेहवसु भउ लज्जमोहु मेल्लाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables
Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई--एम भमंतु मयणु अवलोइवि पिउणा चिंतियं मणे ।

मइं विणिचारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु

महिलहं गुणसहाउ वंकत्तणु ।

मइं वारिउ सइं पेरिउ णंदणु

हिंडइ जुवईहुं हिययविमद्दणु ।

९ E °पिल्लिय, १० E °रियउ.

10. १ A ण चित्ति २ CE °ठग्ग°. ३ E देवि, ४ C omits this foot. ५ E जित्तिउ.

11. १ E °इहिं, C °इहे.

| | | |
|-------------------------------|--------------------------------|----|
| एवहिं एयँहो किं किर किज्जइ | उद्दालिप्पिण अत्थु लइज्जइ । | 5 |
| जासु अत्थु तहो हयवर गयवर | जासु अत्थु तहो धयचलचामर । | |
| जासु अत्थु तहो धवँलइं छत्तइं | जासु अत्थु तहो वरवाइत्तइं । | |
| जासु अत्थु तहो असिवरकरणर | जासु अत्थु तहो मणिमयरहवर । | |
| जासु अत्थु सो जाँइ विर्यारहिं | इय चित्तिवि पेसिय सुंडीरहिं । | |
| लंघियणियवइउत्तपउत्तिहे | अत्थु हँराविउ सिरिमइपुत्तिहे । | 10 |
| जिण्णवत्थपविरइयणियंसण | तणपं जणणि दिट्ठ णिव्भूसण । | |
| पुच्छिइय माइ काइं थिय एही | निरलंकार कुकइकह जेही । | |

घत्ता-अम्मए वोळ्ळियउ हउं णरवइणा विव्भांडिय ।

तुहं हिंडहि भणिधि धणँहरणँ दँडँ ताडिय ॥ ११ ॥

15

12

Nagakumara's protest He goes to a gambling house and makes a good win The next day the king finds his courtiers without their usual ornamentation

दुवई-हउं हिंडंतु चोरु परयारिउ परजीवावहारओ ॥

पिसुणपयंपिण्ण किं पिउणा किउ दविणावहारओ ॥

| | | |
|------------------------------------|--|----|
| अहवा एउ काइं मइं उत्तउ | पहु जं करइ तं जि जाणि जुत्तउ । | |
| चाइचायवज्जियजसघंटहे ^१ | इय जंपिवि गउ सुंदरु टिट्ठहे ^१ । | |
| किं कैडित्तु णं णं गयणंगणु | किं किंत्तउ णं णं मयलंळणु । | 5 |
| सुवराडियउ णाइं णकखत्तइं | उड्डियाइं णाणाविहवित्तइं । | |
| कुंडलरयणइं मउडविचित्तइं | कंकणहारडोरकडिसुत्तइं । | |
| उड्डिउ धूलीरउ कण्णूरें | पसरइ चमराणिलसंचारें । | |
| छाइज्जइ छत्तहं पव्भारें | ठवलु ठविउ तहिं गंपि कुमारें । | |
| खेल्लिवि खणखणसइँ वलियँहं | जित्तइं आहरणइं मंडलियहं । | 10 |
| चाउ करंतँ ^६ दुक्खणिवारए | दीणइं पीणियाइं वसुधारए । | |
| रयणइं बहुदीणारसुवणणइं | आणेविणुँ णियजणणिहे दिण्णइं । | |

२ C एयहे. ३ E °वर° ४ E विमलइ. ५ E जाय ६ C °रि° ७ C हरायउ. ८ E पुच्छी.

९ D °ज्जा°. १० E °हरणइ

12. १ E °हिं. २ E कि°. ३ C क° ४ D °इं ५ C खोल्लिवि खणसइँ संचलियह. ६ E °तए.
७ CE °पिणु.

घत्ता-करि णउ कंकणइं दिट्ठइं णिवेण घरि मिलियहं ।

कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments

दुवई-पुच्छिय पत्थिवेण के^१ तुम्हइं णियणिययं ण भूसियं ।

ता कहियं णिवेहिं णरणाहहो णायकुमारविलसियं ॥

तासु वराडी देव चमकइ

अम्हारी आवंति णे थकइ ।

लइयउ उरमाणिणिमणहोरें

अहिणवेण जापं जूवारें ।

घणु सयलु वि जं कण्णपवित्तउ

सिरिचम्महो दोहित्तें जित्तउ ।

5

इउं सुणेवि णरवइ तुण्हकउ

णियकरकमलपिहियमुहु थकउ ।

अण्णहिं दिणि कोक्किउ सपसापं

णियणंदणु बोलाविउ रापं ।

पुत्त जूउ भल्लारउ जाणहि

णिच्चमेव तुहुं जयसिरि माणहि ।

देवासुरहं मणोरेंहगारउ

अक्खजूउ जणमणहं पियारउ ।

मइं सहुं अल्लु सलक्खण खेळहि

देहि सारि लइ पासउ ढालहि ।

10

ता तिं तिह करेवि खणे जित्तउ

जणणदविणु णीसेसु वि हित्तउ ।

पुणु तहो केरउ तासु जि दिण्णउ

एम कवणु पालइ पडिवण्णंउ ।

जं चिरु लयउ हरेवि णरिंदें

तं तणपं णियकुलणहचंदें ।

दब्बु सब्बु मेलाविउ मायहे

घरु पट्टविउ पवड्डियल्लायहे ।

घत्ता-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लहुं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लुउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse This excites the jealousy of Sridhara

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ रापं हिल्लिहिल्लिहिंसिरो ।

दुट्टु अणिट्टु सुट्टु णिट्टुरमुहु णं कडुवयणभासिरो ॥

13. १ E किं. २ ABDE जासु. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE त णिष्ठु-
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C
°वत्तउ. १० ABD हीणदीणजणदुल्लहु. ११ C वल्लउ, E वल्लहे.

14. १ D °हिहिंसरो. २ E वयणु भासिओ.

वंकार्णुणु दूसहु णं दुज्जणु
अगहियकुंखु णं णट्टउ वंभणु
लक्खणकरु व खच्चलंकेसउ
दिव्वंणिउअखुअखुरचंचलु
कयपरियत्तणु सीसविहोडणु
विहडियणिविड्डांसणसंतावणु
एहउ वालें दमिउ तुरंगउ
णं पुरिसैं मणु वसणवसंगउ
सूरिपसंसिपहिं वहुभंगैहिं

कसहो ण वच्चइ णाईं कुकंचणु ।
णरसमजणणु णाईं रघिणंदणु ।
जवखेत्तु व जवलच्चविसेसउ ।
उरि वित्थिण्णु पवित्थरपच्छलु ।
कडियर्लतोडणु अट्टियमोडणु ।
आसवारकुलभयभीसावणु ।
तिहुअणणाहैं णाइ अणंगउ ।
दुप्पेच्छेउ णं निंभंपयंगउ ।
आणिउ णीवंगेइं गहियंगहिं ।

5

10

घत्ता—दमिप तुरंगवरे सिरिहरु णं कुलिसैं घाइउ ।

दुकरु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sndhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant

दुवई—पहणामि जिणमि एहु कं दिवसु वि मारमि धरामि संगरे ।

इय संभरिवि तेण भडसंगहु कंउ णिययम्मि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ
छिंदिवि करवालें दारेवउ
हुंतउ पुरउ कज्जु जो वउज्जइ
इय चित्तिवि तैं पुरवरु छिण्णउ
तहिं णिवसइ मयरद्धउ जइयहुं
गामहं भूयगाम उड्ढावइ
णयरइं णार्यर दंतहिं घायइ
पुरमाणव पुरैवम्मइं चूरइ

सिरिलंपडहं णत्थि कारुण्णउ ।
पढमसुएण लहुउ मारेवउ ।
सो पच्छातावेण ण उज्जइ ।
काराविउ झसकेउहे दिण्णउ ।
अवरु चोळ्ळु अवयरियउ तइयहुं ।
दोणामुहहं कालमुहुं दावइ ।
संवाहणहं वाह उप्पायइ ।
कच्चडवडवंदण मुसुमूरइ ।

5

10

३ AB कंठाणणु. ४ AB °जज्जु ५ DE दित्त. ६ E °चण. ७ C णियज°; D °सणु. ८ CE-°क्ख°. ९ E °भि. १० E °णि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिच्चउ. ३ E मारिच्चउ. ४ E °केचहो. ५ CE णयरय. ६ C पर°, E पुरउववण चूरइ.

वहुमंडव मंडउल्ल उच्चालइ
एम असेस देस जगडंतउ
केलासहो हौतउ जणपउरहो

खडयासीखेडय उद्दालइ ।
भंडणलीलकील पयडंतउ ।
आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह एयहु किं धवलत्तणु ।

भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

15

16

Sridhara's attempt to ward off the elephant and his discomfiture Nagakumara
asks for a commission from the king

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसएहिं ताडिओ ।

णेच्छंतंहं पि देइ सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु
सघउ सहरिकरि सरहु सकिंकरु
णं तारायणेण गिरिमंदहं
गय गयदंतमुसलदलवट्टिय
तुर्य तालवट्टे संघट्टिय
धीर वि णर णट्टा रणे णायहो
सिरिहरु पाण लएवि पलाणउ
णिवघरिणिहिं कंदिउ कलुणुल्लउ
भीसणु णरतणु कड्डियवसरसु
अण्णं परिह्वयउ सयलु वि जणु
ता एत्थंतरे साहंकारे

तहिं अवसरि सइं धायउ सिरिहरु ।
वेढिउ सेण्णे चउदिसु कुंजरु ।
तेण णरिंदहो^३ लायउ भयजरु ।
लालाविंडि विहाट्टिय लोट्टिय ।
भडथड पर्यणहहय णिव्वट्टिय ।
जलहितरंगं णांइ गिरिरायहो ।
अंकुसु धरिवि समुट्टिउ राणउ ।
को रक्खइ एवहिं कडउल्लउ ।
हत्थिं ण होई माइ जमरक्खसु ।
हा हा कहिं जीविउ कहिं किर धणु ।
पेसणु मग्गिउ णायकुमारै ।

5

10

घत्ता—भो भो पुहवई पोर्माणग पोमिणिणेसर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडल्लउ चालइ. ८ D °लु°.

16. १ ABE णेच्छतइ. २ E °चदिर. ३ CE °ह. ४ E पणयह°. ५ E णाय. ६ E कलणुल्लउ,

७ CE पुहइवई. ८ E पउ°. ९ C जिणामि.

Nagakumara subdues the ferocious elephant

दुवई—ता जणणेण तणउ मोकळिउ णिरु सहरिसु पघाइउ ।

तेण गिरिंदधौउरयपिंजरु वणकुंजरु पलोईउ ॥

मयजलमिलियघुलियचलमहुयरु

सँवणपवणहयगयणहणहयरु ।

चरणाघिवणभरवियलियधरयलु

णियबलतुलियपडियँपडिमयगलु ।

गलरवतसियरसियदिसिगयउलु

दसणकिरणघवलियमहिणहयँलु ।

5

पँरवलकुलकलयलहँ अभीयरु

दसदिसिवहवियलियहिमसीयरु ।

णरवरतरुपरिमलपसरियकरु

करिवरसहससमरभरधुरधरु ।

असरिसु विसमरोसु धाइउ करि

सुंदरु भिडिउ तासु णं केसरि ।

वंचइ मिलइ वलइ उल्लंघइ

खाणि ससि जेम हत्यु आसंघइ ।

करि वेढिउ उव्वेढिवि गच्छइ

चउचरणंतरे लिहक्किवि अच्छइ ।

10

पुरउ पधावइ पुणु तणु दावइ

वंसारूढउ पुत्तु व भावइ ।

कुंभे परिट्टिउ णाईं सणिच्छरु

कण्णालग्गउ सोहइ णवर्वरु ।

बलवंतउ जगे वरकरिणा हिउ

णियभुयदंडहिं जुज्झिवि साहिउ ।

तिक्खहिं दंतग्गहिं णउ पेल्लइ

थिउ णिप्फंदु गँइंदु ण चल्लइ ।

घत्ता—गोर्विदँ तुलिउ गोवद्धणु णं जयकारणु ।

15

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयतविरइए महाकव्वे

दिब्बतुरंगनीलगिरिकरिपसाहण णाम तइउ परिच्छेउ समत्तो ॥

॥ सधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

IV

1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him

साहेप्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।
तणण स तायहो कयमुहरायहो पय पणवेप्पिणु ढोइउ ॥ ध्रुवकं ॥
दुवई—भणियं पत्थिवेण लइ हरि करि दिइं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विहूसणं ॥

| | | |
|-----------------------------|----------------------------------|----|
| सो वरतुरंगु सो भद्वंति | गेण्हिवि गउ णियपुरु सहं समंति । | 5 |
| तहिं णिवसइ सिरि भुंजंतु जाम | अण्णेक्कु कहंतरु होई ताम । | |
| उत्तरमहुरहें जयवम्मु राउ | जयवइकंतापरिमट्टकाउ । | |
| तहो वालमहावालंक पुत्त | विण्णाणजुत्त संगामधुत्त । | |
| पुरवरकवाडणिहवियडवच्छ | थिरफलिहवाहु आयंबिरच्छ । | |
| कोडिभडपयडपडिभडकयंत | परवलजलघंघल बलमंहत । | 10 |
| कुलधवलधुरंधर जयसिरीह | णं दोण्णि काल णं दोण्णि सीह । | |
| णं दोण्णि सूर णं दोण्णि चंद | णं दोण्णि वि सुरतरु दोण्णि इंद । | |
| तहो एकहो दीसइ भालि णयणु | अण्णेक्कु वि रूवै णाइं मयणु । | |
| ता उववणि संठिउ णिरहु णग्गु | संदरिसियपंचायारमग्गु । | |
| मुणिवरु तवासिरिभूसियसरीरु | संजमधरु धरंधरणियैलधीरु । | 15 |

घत्ता—जयदुंदुहिसइ परमाणंदे सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।

घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवड़. २ DE वयधर°. ३ D णियम°.

सो मुणिवरिंदु परमत्थभासि
 घरधम्मु धरिज्जइ णरघरेण
 घरधम्मु धरिज्जइ णयसिरेण
 घरधम्मु धरिज्जइ मलहरेण
 घरधम्मु धरिज्जइ णिह दुहेण
 घरधम्मु धरिज्जइ णिगहेण
 घरधम्मु धरिज्जइ दिढवएण
 घरधम्मु धरिज्जइ सज्जणेण
 घरधम्मु धरिज्जइ णायएण
 घरधम्मु धरिज्जइ गुरुकमेण
 घरधम्मु धरिज्जइ सिक्खएण
 घरधम्मु धरिज्जइ वुज्झिरेण
 घरधम्मु धरिज्जइ झाइएण
 घरधम्मु धरिज्जइ तवसहेण
 घरधम्मु धरिज्जइ सारएण
 घरधम्मु धरिज्जइ दंसणेण

घरधम्मु कहइ गुणरयणरासि ।
 णिच्चं तसर्जीवदयावरेण ।
 अणलियमहुवरक्खरभासिरेण ।
 परद्विणहरणकुंचियकरेण ।
 वीरै^३ परघरिणिपरंमुहेण ।
 लोहँस्य पमाणपरिग्गहेण ।
 भोज्जेणाणत्थमिणं कएण ।
 महुमासमज्जपरिवज्जणेण ।
 उल्लियपंचुंवरसायएण ।
 कयमेरें दिसविदिसागमेण ।
 पाचिट्ठीजीवउप्पेक्खएण ।
 घणयालि किं पि गमणुज्झिरेण ।
 जिणपडिंविंवे सामाइएण ।
 पव्वेसु वि विरइयपोसहेण ।
 विहिढोइयपत्ताहारएण ।
 सुद्धं सुविहियसण्णासणेण ।

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यत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।
 सो माणँउ णट्टउ पहपन्मट्टउ पावइ भीसणदुग्गइ ॥ २ ॥

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3

Religious discourse (continues)

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।
 होइ अवत्तयं पि सम्मत्तपवित्तवएहिं चत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तणाइं
 णउ संककंखविदिग्गिंल करइं
 मुक्कउ दुविहेण वि संजमेण

लोइयवेइयमूढत्तणाइं ।
 सम्माइट्ठिउ समचु धरइ ।
 तं अहमु पत्तु जाणहि कमेण ।

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2. १ BDE रइज्जइ २ E दव्व ३ E धीरें ४ C लेहरस ५ ABD दस. ६ E माणुसु.

3. १ E कुणइ

मज्झिमु सावयचारित्तएण
दिण्णउ अवत्ते सुण्णउ जि जाइ
तिविहेण पत्तदाणेण भोउ
दायारउ पुणु णवगुणविसिद्धं
उच्चासणु दिज्जइ तहो णरेण
पयजलु वंदिज्जइ आयरेण
मणवयणं काणं सुद्धएण
जं दिण्णु दाणु तहो होइ पुण्णु

उत्तमु सुद्धं रयणत्तएण ।
कुच्छिउ कुपत्ते फलु किं पि होइ ।
तिविहु जि पावइ भुअणयलि लोउ ।
पडिगाहिज्जइ रिसि घरे पइहु ।
पुणु पयपक्खालणु णियकरेणं ।
अंविज्जइ पणाविज्जइ सिरेण ।
आहारेण वि णिल्लुद्धएण ।
इयरहो पुणु दिण्णउ अडइरण्णु ।

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घत्ता—असणुल्लउ णिवसणु देहविदूसणु गोमहिसिउल्लुं भूमिभवणु ।

काणीणहं^२ दीणहं^३ सिरिपरिहीणहं^४ दिज्जइ कारुण्णेण धणु ॥ ३ ।

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4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुण्णं पि दुत्थिए ।

पंगुलकुंटमंटवहिरंधयरोयविसायमंथिए ॥

अवहेरहि मणि मग्गंतु चोरु
कुत्थियणरपोसणु कोससोसु
अणगारधम्मु गयमयणरंगु
अणगारधम्मु तवसिरिसंमिद्धु
अणगारधम्मु णिम्महियमाणु
अणगारधम्मु वोसट्टेदेहु
अणगारधम्मु तवजलणतत्तु
अणगारधम्मु चम्मट्टिसेसु
अणगारधम्मु सिलभूमिसयणु
अणगारधम्मु सुद्धंतरंगु

पारद्धिउ अवरु वि दुरियघोरु ।
इहभवि परमवि तं करइ दोसु ।
गिरिकंदरमंदिरु मुक्कसंगु ।
पुरि घरि देसंतरि अपडिबद्धु ।
अरिवरि वंधवि धणि तणि समाणु ।
परिचत्तकलत्तसपुत्तणेहु ।
णिव्वियडपिंडकवलणपयत्तु ।
णिल्लुक्ककेसु जगि भीमवेसु ।
मलपडललित्तु दरपिहियणयणु ।
थलगउं जिह कच्छउ कुंचियंगु ।

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२. E रयणु°. ३. C कुवत्ते ४. ABCE विसुद्धु. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउल्लु. ७. C काणीणहु दीणहो, D omits दीणहं.

८. E° हुं.
४ १ E मंटल्लवहिरं°. २ E° सिरिण पिद्धु. ३ MSS° गय.

घत्ता—परसिरिहर सिरिहरं हलहर जिणवर भरहसरिसु णरु चक्कवइ ।
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविंदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमए सुहलियसुकयसाहिणो^१ ।

सहसारगे सगे सम्मत्ते होंति णरिंद देहिणो ॥

ता पभणइ पहु भो जित्तकाम
महि भुंजिहिंति किं वाहरत्तु
करिहिंति भणसु भवियव्बु धीर
भासइ गुरु जाणियजीवजाइ
सो होसइ जेइहो सामिसालु
रूवालोयणं अच्चंतं जाए
सा कण्ण जासु सुयसयलसुयँहो
तं णिसुणिवि णिवहियवउ विरत्तु
तहिं सव्वइं दिव्वइं लक्खणाइं
उज्जउ संसार महासुणीस

महु णंदण विण्णि वि विजयकाम ।
भिच्चु परहो सव्वाहरत्तु ।
पयपणयलोय सुविसुद्धवीर ।
तइयच्छि जेण दिट्ठेण जाइ ।
कंदप्पु पवड्ढियसामिसालु ।
इच्छंतु वि इच्छिज्जइ ण जाए ।
धरु पइसइ पइ सो लहुयसुयहो ।
जहिं ए करंति परकिंकरत्तु ।
हउं मण्णामि सरवणलक्खणाइं ।
भयवंत णाणचित्तमणीस ।

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घत्ता—किं किज्जइ रज्जे गलियसयँज्जे महु एवहिं जिणवर सरणु ।

भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Patalputra. They go there and she falls in love with the younger brother

दुवई—ढोइवि रायलच्छि णियतणयहो भुअणंवुरुहणेसरो ।

लइय जिणिंदद्विक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहं णिम्लमईए
गए पियरि भाय सिरि अणुहवंत
सरणालिणपुलिणपेक्खंतखयरे

तिह वउ पडिवण्णउ जयमईए ।
विण्णि वि महुराहिं थिय वलमहंत ।
ता एत्तहे पाडलित्तणयरे ।

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४ D पडि°, E परि°. ५ ABCDE omit सिरिहर.

5. १ C साहणें. २ CE ल्हालोयणे, ३ C अच्चे ४ E° सुहहो ५ C सयलें, D सकजें, E सइजें.

6. १ CE सुणिंद. २ E° मण्णउ ३ C° वईए.

सिरिवम्मराउ णं मयणलील
 भोइणि णामेण वसंतमाल
 तहे गणियासुंदरि णाम धीय
 तहे पुरिसु ण रुच्चइ जइ वि रामु
 तं वयणु सुणेप्पिणु भायरेहिं
 संभासिउ पोसिउ गाढुं पणउ
 राईसँवयणु राईवणयणु
 सुरहरसिहरग्गणिसण्णसुरहो
 बिण्णि वि वसंतमालासुआए
 मणि झत्ति पइट्टउ लहु जुवाणु

णं मयणहो केरी वाणकील ।
 णियकेसकंतिणिज्जियतमालें ।
 रूवेण रंभ सीलेण सीय ।
 पच्चक्खु जइ वि सयमेव कामु ।
 दोहिं मि कण्णागहणायरेहिं ।
 पियवम्महो मंतिहे तणउ पणँउ ।
 णियरज्जे परिट्ठिउ दुट्ठवयणु ।
 गय बिण्णि वि बंधव कुसुमपुरहो ।
 अवलोइय णवकिसलयभुआए ।
 णं कामविसज्जिउ कुसुमवाणु ।

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घत्ता—जोयंतिहें^४ णंवरु सुरकरिकरकरु हियवउ अंगुल्लसियउ ।

मुहससहरपहें^५हरु उण्हु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणाणकुसलललियंगिहिं^१ जाणिवि चित्तचोरैओ ।

विण्णंविंयं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोईउ णरु णरहं सीहु
 विण्णि वि जण सयणिच्छियसिवेण
 अवलोइय बुज्झिय गुरुपयाव
 महएविहे केरी सुय सलग्घ
 जेट्ठहो दिण्णी णिव्वूढमाण
 जा विरहवेयसंतावझीणं
 जा लद्धहिययणिन्वाणठाण
 जायइ विवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।
 हक्कारिय ताँ तें पत्थिवेण ।
 कुलजाइसुद्धगंभीरभावि ।
 सुरसुंदरि णामें गुणमहग्घ ।
 लक्खणगुणगणमणिमयणिहाण ।
 जा पुरिसपरिक्खाविहिपवीण ।
 सा कण्ण कणिट्ठहो रइसमाण ।
 गज्जंतगंइंदहिं भीसणेहिं ।

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४ E omits this foot. ५ E गाढ°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु.

९ E °तहें. १० CE णववरु. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियगहिं २ ABCE चित्तचारउ. ३ C विण्णिवियं. ४ CE जोयउ. ५ C णिच्चिय.

६ C तालें. ७ C पुच्छिय ८ ABCE °राव. ९ BD सतावरीण, E संतासझीण. १० E गयंदहिं.

पडिवक्खरइयकडमइणेहिं
हिलिहिलिहिलंतहयवरथडेहिं
गंरुयारें गंडडणरेसरेण
वीरें विजयाउरु धाइएण

धुयधवलघयावलिंसंदणेहिं ।
हणुहणुभणंतदूसहभेडेहिं ।
पणवियधणुगुणसंधियसरेण ।
अरिदमणें दुट्टें दाइएण ।

घत्ता—कुसुमउरु णिरुद्धउ जममुहे छुद्धउ णरवरकौंताहिं घट्टियउं ।
हराहिमकणकंतिहिं मयगलदंतिहिं पेल्लिवि कोट्टुं पलोट्टियउ ॥ ७ ॥

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8

The princess is alarmed at the danger to the life of her father Her husband
prepares to meet the situation

दुवई—ता भीएण तेण सिरिवम्मं दिण्णं रिउहे कंचणं ।

भाणिउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहि पट्टणं ॥

णउ ताइं तासु सुइवहे थियाइं
पभणइ मारामि जइ सुरहं सरणु
इय पिसुणिउ णिसुणिउ वालियाए
पियेपलयासांकिरें रुवइ जाम
तें भाणिउ भदि भणु रुवहि काइं
दुहमइलियमुहमयलंछणाए
दाईजें भंडणे भमियतुरए
पियवयणें दाणें णोवसंतु
तहिं अवसरि झत्ति पराइएण
किं कुद्धउ दीसहि तंवणयणु
उद्धुर्यंकेसरु सीहु व करालु
णायण्णोहि किं^{१२} दाइज्ज चंडु
सज्जणखयभयअसहंतियाहे

खलु णायण्णइ पियजंपियाइं ।
पइसरहि तो वि तुह दुक्कें मरणु ।
कयलीकंदलसोमालियाए ।
वरइत्तंसहोयरु पत्तु ताम ।
भणु हियउल्लइं दुक्खाइं जाइं ।
तां वोल्लिउ उम्मणदुम्मणाए ।
महु जणणु हणेव्वउ अज्जु परए ।
ता कुइउ वीरु रिउकुलकयंतु ।
गुरु भायरु पुच्छिउ भाइएण ।
डसियाहरु फुरिउट्टुउंडवयणु ।
तं णिसुणिवि पडिजंपियउ वालु ।
सासुरयहो आयउं वेरिचंडुं^{१५} ।
णालोयहि वप्प रुयंतियाहे ।

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११ AD गुरुयारें. १२ AB गउर. १३ E णरकरकुंतिहिं घडियउ. १४ D कोट्ट.

8. १ AB रहाहि. २ CE सुइपहि. ३ ABCD दुक्क. ४ CE पिउ. ५ E संकर ६ E वरयत्तु.
७ E तो. ८ E दाइजए भडाणि. ९ E उट्टिउर १० ABD उद्धुव. ११ E णाइण्णहि. १२ C कं.
१३ C आइउ. १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसरु महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं धरहि पहरणं ॥

ता तेण भणित् दीहाउ होहि

मोकल्लिओ सि वरवीर जाहि ।

रणरंगि जिणेज्जसु रिउसयाइं

पणवेप्पिणु गउ णियपहुपयाइं ।

अरिदमणु गंपि ते भणित् एम

तुहुं पत्थिवे रूसहि कहसु केम ।

सिरिवम्मै हउं पट्टविउ दूउ

रिउ जंपइ खलसिरिंसूलभूउ ।

गहिणण दविणपभारणण

सीसें सिरिवम्महो केरणण ।

विष्फुरियरयणकुंडलधरेण

अपणामे खंडियतुहसिरेण ।

मरु कवणु दूउ किर कवणु राउ

सव्वहं पाडमि जमदंडघाउ ।

णीसारहु मारहु पिसुणुं धिदु

सरसुत्तियारु पाविट्टुं दुट्टुं ।

तं णिसुणिवि णरु दट्ठोद्वरुदु

णं कंसमहाहवे देउ विदु ।

खुद्वे सहुं किं पियजंपिणण

सत्तच्चिहे किं धित्ते धिणण ।

घत्ता—दुव्वयणाणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सदप्पे भुयमाहप्पे वारणखंभु णियड्डियउ ॥

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो ॥

उद्धवंतु बहुमच्छरो भडो

हत्थिखंभहत्यो महाभडो ।

चरणचारंचालियधरायलो

धाइओ भुयातुलियमयगलो ।

ता कयं तेहि तेण दारुणं

परियलंतवणरुहिरसारुणं ।

9. १ D किंकरवम्मि. २ E अरिदवणु. ३ E रूसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविट्टु.

७ C omits this foot. ८ AB सदिं. ९ A वायहिं, E घायहिं.

10. १ ABD खयदिणमणिसणिच्छरो. २ B उद्धवंसु. ३ E चाल.

मलियदलियपाडिखलियसंदणं
सुहडगौंदलुद्दामकलयलं
रत्तमत्तवेयालविभलं
गरुयपहरभरदमियदुद्धमं
विविहजाणजंपाणभंजणं
मिलियघुलियदसदिसिविहंगयं
णिवडियाहरणरयणभासुरं
महिणिहिर्त्तसियलत्तचामरं
वहरिमाणिणीहिययजूरणं
रक्खसीमणाणंदपूरणं

णिविडगयघडावीढमहणं ।
घारणीयलुलियंतचुंभलं ।
फुडियपडियपडुपडहमदलं ।
दुग्गमं वसाचारिकहमं ।
तियसकामिणीचित्तरंजणं ।
चुण्णचुण्णचूरियतुरंगयं ।
गयणमंडलागयसुरासुरं ।
तुंडमुंडभेरुंडभामिरं ।
उद्धवद्धचलचिंधलूरणं ।
विसमवीरमुसुमूरणं रणं ।

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15

घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयरु ।

णं तुलियगयासणि भडचूडामणि कुरुवालि भमइ विओयरु ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकोतलं ।

णं तियसिदविंदकंदावणे रावणे कुद्धे सुंरवलं ॥

अरिदमैणु पधायउ साहिमाणु
ता गणियासुंदरिमणहरेण
णं कम्मै जीउ सदोसैभरिउ
वद्धउ णं कइणा कव्वभाउ
अरिणरवहुकरकंकाणहरेण
किण्णरकरवीणागीयणामं
ता तेण पलोइउ वाहुसीसुं
पइं जेहउ जसु घरे सयणरयणु
एवंहिं महु जगि पडिमल्लु णत्थि
तुहुं एंक्कु जि असहायहो सहाउ

हणु हणु भणंतु कड्ढिविं क्किवाणु ।
जयसिरिहरेण पसरियकरेण ।
रसवाइएण रसु जेम धरिउ ।
णिउ घरहो गउडरायाहिराउ ।
दक्खालिउ ससुरहो सुंदरेण ।
ओलग्गइ पइं दाइज्जुं माम ।
हउं एवहिं महिमंडलि महीसु ।
आसंकइ इंदु वि सहसणयणु ।
भडकालदूउ गयगंधहत्थि ।
पुणु णाविवि भाउणा दिदु भाउ ।

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४ C गुंदलु ५ E नीत. ६ E कुडिय ७ E पड ८ E णिहत्त. ९ A जूरय.

11. १ C कुतलं २ ABD रिउवलं. ३ E अरिदवणु ४ E कड्ढिय. ५ E णिय ६ ABCDE सदोसु.
७ C गीयमाणु, D गीयमाण ८ AE दाहज्ज ९ E पलोयउ. १० CD वाहुभीसु. ११ C एमहिं.
१२ C इक्क.

घत्ता—अण्णहिं दिणि जिट्टे दिट्टसइट्टे पुच्छिउ भाउं काणिट्टु ।

तुहं सहं णियघरिणिण् णं कंरि करिणिण् इह णिवसहि संतुट्टु ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदर कणयउरं घरुज्जलं ।

गायकुमारवीरगुणगायणगणसंगीयमंगलं ॥

चाएण जेण दीणंतु विहिउ

घइरंतुं खग्गु भुअणंतुं णाणु

सोहग्गु वि वणिज्जइ गुणीहिं

जो रुवें अण्णु जि विहिविवेउ

सो गंपि णिहालमि रायउत्तु

महि विहरमाणु कणयउरु पत्तु

जणु जोयइ जंपइ चोळु करइ

णउ विसहरु कंकणु णउ वल्लु

फरि चरणंगुट्टे चोयमाणु

दिट्टु विसमच्छे पंचवाणु

ओसारिवि मयमत्तउ मयंगु

अवलोयणेण संजणिय तुट्टि

जसु जेण दिसाकरिकुंमि णिहिउ ।

जसु केरउ सुम्मइं जगि पहाणु ।

कामिणिमाणंतु सुकामिणीहिं ।

जो संपइ भण्णइ कामएउ ।

इय पुच्छिवि गउ सहसा तिणेत्तु ।

जोयउ जणेण सयवत्तवत्तु ।

ण कवालु धरइ ण तिसूलु धरइ ।

अवईण्णउ तिणयणु णयरि रुहु ।

तहिं अवसरे पिउपुरे पइसमाणु ।

जणु णट्टु पहिउ ण मुयइ ठाणु ।

रुहें पहेण चल्लिउ अणंगु ।

तहिं दोहि मि हई इक्क दिट्टि ।

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घत्ता—तइयच्छि पणट्टु लोयहिं दिट्टु भणिउ मयणु जोयंतहो ।

तहुं तिज्जउ लोयणु चोळुक्कोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

15

13

Recollecting the prophesy of the sage he took up service with Nagakumara

दुवई—ता णियणयणजुयल्लु करजुयल्ले ढंकिवि तेण जोइयं ।

पुरवरु सुरहरोहिं सोहंतु महंतु वि णावलोइयं ॥

१३ ABCD भाइ. १४ ABD वणकरिणिण्.

12 १ E रयणउर. २ E कुमारवीर. ३ D गायणु. ४ E वइरत्तु ५ E भुवणत्त. ६ E सयवत्तु.

७ D कठि. ८ E अवयण्णउ. ९ AB चरणंगुट्टे, E चरणगुट्टेहिं १० CE तुह.

13 १ ABCD जोइउ or जोइओ. २ E सुहहरोह. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंधारयार
 गयंदप्ये करिकरदीहवाहु
 कुमरेण भणित णट्ठासणिल्लु
 पंयहो णोत्तरियउ णिएँवि णाउ
 करि घरामे णवर विणिवद्धणेहु
 ता दुक्कु सुहहु णयविणयसंगु
 सन्वंगु णविउ परमेसरासु
 लोयणणासेण विद्याणिओ सि
 ए एहि वप्प चहु गयवरिदि
 संभासिउ तोसिउ साहिमाणु

चित्तिउ संजमथरवयणु चारुँ ।
 जयकारिउँ जायवि णिययणाहु ।
 परवलवलहर णरवर णवल्लु ।
 अम्हारिसु को वि महाणुभाउ ।
 णिसुणमि किं वोल्लइ धीरु पहु ।
 कुंजरपयणहपडिर्विवियंगु ।
 पभणित तुहुं पहु हउं तुज्ज दासु ।
 ता भणइ मारु महु वंधु होसि ।
 कण्णाणिल्लोत्तरिभमरविदि ।
 करिवरिर्वल्लगु णं उयए भाणु ।

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यत्ता—णितुं सुंदरु णियपुट पहु अंतैउरु जहिं पइहु कामाउरु ।

तहिं महु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पडुवहि किंकरा ।

जे लग्गाति दंतिदंतग्गाहिं जे परणरखयंकरा ॥

अच्छइ द्वाइउ विससिहिसमाणु
 जइ अजु ण हम्मइ मच्छरिल्लु
 ता पेत्तियाइं परिचंचभयइं
 उद्दाइयाइं वसियाहराइं
 जयवइपुत्ते दिट्ठाइं ताइं
 राणि द्वाणि माणि पालियच्चलेण
 यरु पइत्तरंति ए कासु भिच्च
 ना कहिउ तेण पडिवन्खदास
 नं आयण्णिवि पडिभडणिसुंभु
 संपत्तनुहई अम्भिडइ सुहहु

इक्कु जि रइमंदिरि कीलमाणु ।
 तो पच्छइ देसइ दुक्खसल्लु
 पक्कलपाइकईं पंचसयइं ।
 आवंतइं अत्तिवरफरकराइं ।
 अचंतकोवभावंगयाइं ।
 पुच्छिउ पडिहार महावलेण ।
 दीसंति सूर संगरि दइच्च ।
 हणु हणु वंधवजणपूरियास ।
 उम्मूलिउ तेण गइंदंखंभु ।
 संमेहु जणित घणहणणणिविहु ।

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४ CE माठ ५ C कदप्ये. ६ C करामि. ७ E णियवि. ८ D विल्लु. ९ ABDE णिय.
 14. १ E दापट. २ AB वरत्त, C वरत्त ३ C पाइकईं, E पायकहिं. ४ E भावनयाइं. ५ E
 गयद. ६ A नुहइ ७ E दापहा°.

घत्ता—आलग्गइ वग्गइ रंगइ णिग्गइ पहरइ वारइ थंभइ ।

वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुत्तु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवई—पेल्लइ दलई मँलइ उल्लइ महाणरु घायवेवियं ।

कड्डइ धरइ सरइ पच्चारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराइं खंभें हयाइं

अंगाइं दिसावलि णं कयाइं ।

खग्गइं पडिखैडियइं खणखणांति

कुंतइं भज्जंतइं कसमसंति ।

अंतइं णिग्गंतइं चलचलंति

लोहियइं झरंतइं सलसलंति ।

चम्मइं लंबंतइं ललललंति

हँड्डइं मोडंतइं कडयडंति ।

रुंडइं धावंतइं दडयडंति

मुंडइं णिवडंतइं हुंकरंति ।

डाइणिवेर्यालइं किलकिलंति

इय रिउकिंकर हय सयल जाम

णीसरियउ णायकुमारु ताम ।

संजायउ कोलाहल्लु गहीरु

रणु जित्तउ पणाविउ पडुहे वीरु ।

जा रूसिवि वइरिहे उवरि चल्लिउं

ता मंति णयंधरु तहिं जि मिलिउ ।

तैं भणिउ कामु तुह कँहहि ताउ

माहिमंडलि होसहि तुहुं जि राउ ।

कुलकलहँ कहिं णीसरिवि जाहि

हक्कारिउ पुणंरावि कहिमि एहि ।

ता कुमरें रक्खिय गुरुहुं छाय

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिच्चें वालें सहुं सेण्णें रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुण्फयंतु महुराउरे ॥ १५ ॥

इय णायकुमारचारुचरिए णणणामंकिए महाकइपुण्फयंतविरइए महाकञ्जे
वालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

c CE रुभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइं.

४ C चलवलति. ५ E कँडइं ६ ABE वेतालइं. ७ E चडिउ, ८ E भणिउ. ९ C पुणु.

Nagakamara's camp outside Mathura His visit to the town causes a thrill among the courtezans, one of whom Devadatta makes bold to invite him.

ता मडुरहे वाहिरे थिउ सिमिह सोहंतु पंचवण्णेहि णिह ।
पडमंडवदूससमग्गविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

| | | |
|---------------------------|--------------------------------|----|
| फलदलजलतणकट्टसमग्गए | महियले णीरए हयउवसग्गए । | |
| वालें सेणाणाहें थवियउ | परियणु णिरवसेसु संथवियउ । | |
| सहं कडउह्लें थक्कउ साहणु | पुरु जोयहुं वम्महु सुपसाहणु । | 5 |
| गउ सिंधुरवरखंधारूढउ | कइवयकिंकरजसपरिस्ढउ । | |
| वेसावाडंडं झत्ति पडट्टउ | मयरकेउ पुरवेसहिं ट्टिट्टउ । | |
| का वि वेस भितइ गयसुण्णा | ए थण एयहो णहहिं ण भिण्णा । | |
| का वि वेस चितइ किं वड्डिय | णीलालय ए एण ण कड्डिय । | |
| का वि वेस चितइ किं हारें | कंठु ण छिण्णउ एण कुमारें । | 10 |
| का वि वेस अहरग्गु समप्पइ | व्विज्जइ खिज्जइ तप्पइ कंप्पइ । | |
| का वि वेस रइसलिलें सिंचिय | वेवइ वलइ धुलइ रोमंचिय । | |

घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

Nagakumara accepts her hospitality He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura

| | |
|-----------------------------|--------------------------------|
| परमेसर कारुण्णु वियप्पंहि | जिह मणु तिह घरपंगैणु चप्पहि । |
| तं णिसुणिवि उवयरियउ तेत्तहे | तं तहे रमणिहे मंदिरु जेत्तहे । |

1. १ CE फलजलतिणकणकट्टसमग्गए २ AB वाडउ, E वाडए

2. १ C णियच्छहि. २ E पंगुणु.

आसणु दिण्णु णिसण्णउ रयणिहिं
 भोयणु भुत्तउ मत्ताजुत्तउ
 कामे कामिणि भणिय हसेप्पिणु
 अज्ज वि मइं जोएव्वउ पुरवरु
 मां जाएसहि रायदुवारहो
 मा णिवडेसहि असिवरतोयए
 भदि ण जामि कहहि किं कारणु
 णयणवयणणिज्जियमयचंदए
 कण्णाउज्जहे णयरिहे राणउ
 विणयमइं ति घरिणि रज्जेसरि
 सीलवइं ति सीहपुररायहो
 दिज्जहुं जंति जंति पहु १ रंभिवि

णिव्वत्तिय मज्जणभूसणविहि ।
 सरसु कैइं दे कव्वु व उत्तउ ।
 जामि मुद्धि णीसेसु भमेप्पिणु ।
 ता वरवेसए दिण्णउ उत्तरु ।
 दुद्धहो दुव्वयणहो दुच्चारहो ।
 तां तरुणेण वुत्तु पियवायए ।
 करइ राउ परवीरवियारणु ।
 भणियउ गणियए मणु आणंदए ।
 विणयपालुं णामेण पहाणउ ।
 ताहे धीय णिरुवम गब्भेसरि ।
 हरिवम्महो जयलच्छिसहायहो ।
 किंकरलक्खइं समरि णिसुंभिवि ।

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घत्ता—महुराउरिणाहे हित्तियए मंघायणराहिवपुत्तियए ।

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वदीहरे कंटयवइछइए अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरुं वलवंतउ
 पेक्खिवि पुक्करंति णउं थक्कइ
 ता अलियउ जि पवुत्तउ उत्तरु
 को पडिखलइ समरि जमकरणइं
 किं महु पुरवरेण दिट्ठेण वि
 पुरबाहिरे णिरुद्धैराविभासहो
 एम भणेप्पिणु गउ मइवंतउ
 दिट्ठउ कण्णए कुवलयमंडणु

तुम्हारिसु माणुसु आवंतउ ।
 तं मेल्लवहुं ण सकु वि सकइ ।
 को तं तरइ जलहिजलु दुत्तरु ।
 को रक्खइ बलवंतहं सरणइं ।
 किं राएण एण दुट्ठेण वि ।
 हउं जाएसमि दूसावासहो ।
 कण्णाकारागारउ पत्तउ ।
 णं छणदिणि उइयउ मयलंछणु ।

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३ E कयदे, ४ E जोइव्वउ, ५ AB जाहि मा एहि, ६ E नोडड, ७ C तो, ८ C परवीय००

९ E आणदिए, १० C विणयवालु, ११ E मय ति, १२ C वय ति, १३ ABD दिज्जइ, E दिज्जहो.

१४ ABD रुधिवि, १५ E मुद्धाहि, १६ E °च्छियए.

3. १ C धीरु, २ E णवि, ३ AB णिवद्ध, ४ AB जाएमि.

भण्ड ताइ भो णरपंचाणण

भो जयलच्छिविलासिणिमाणण ।

भो भो सरणागयपविपंजर

दुक्खरुक्खचूरणदिसिक्कुंजर ।

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दीसंहि को वि कुलीणु महापहु

फेडहि महु वंदिहे वंदिग्गहु ।

घत्ता—ता कुंमरें किंकरवर भणिय ऋहुहु वलिवंड सुलोयणिय ।

सस पह महारी जो धरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥

4

Conflict between the forces of Durvachana, the king regent of Mathura,
and those of Nagakumara

ता णिडुकर

भिडडिभयंकर ।

वहरिखयंकर

णियवइसंकर ।

इसमुंगारकर

घाइय णरवर ।

परजयसिरिहर

मयणहो किंकरें ।

इयर वि अंतरे

थिय पत्यंतरे ।

5

दुव्वयणुव्वड

सुहड महाभड ।

जयसिरिहारणे

कण्णाकारणे ।

जायउ भंडणु

करसिरेंखंडणु ।

उयरवियारणु

पहरणवारणु ।

असि खणखणरव

हणरव रउंरव ।

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मयगलपेल्लणु

लोहियरेल्लणु ।

रहवरखंचणु

केसालुंचणु ।

पाडियधयवड

सूडियहयथडु ।

छुरियार्यडुणु

मच्छरघणघणु ।

णिर णिन्निच्चिहिं

जुत्तिवि भिच्चिहिं ।

15

कड्डिय सुंदरि

णं सुरवरसैरि ।

सयरानंदहिं

कुलणहवंदहिं ।

एत्तहिं भल्लउ

दुव्वयणुल्लउ ।

५ C दीसड. ३ E कुवरे.

4. १ E नोगर २. ABC omit this line ३ B सिरि. ४ A चारणु. ५ C खरव. ६ E मडुणु

७ CD सिरि

कण्णालुद्धउ

जमु जिह कुद्धउ ।

लहु सण्णद्धउ

पविलंबियधउ ।

20

पयचोइयगउ

झत्ति समागउ ।

घत्ता—हयगयखरकरहारोहणइं तइलोककचकसंखोहणइं ।

आलगइं गहियपसाहणइं दुव्वयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of fight and Durvachana's submission to him.

खगोहिं छिंदंति

सिंल्लेहिं भिंदंति ।

वाणेहिं विंधंति

फरपहिं रंधंति ।

पासेहिं बधंति^३

दंडेहि चूरंति ।

सूलेहिं हूलंति

दुरएहिं पीलंति^४ ।

पांडंति मोडंति

लोट्टंति धोट्टंति ।

5

रोसावउण्णाइं

जुज्झंति सेण्णाइं ।

ता भासियं तस्स

वीरस्स वालस्स ।

केणावि पुरिसेण

कयसुर्यणहरिसेण ।

तरुणीणिमित्तेण

हणाणिकचित्तेण ।

दुव्वयणणामेण

रामाहिरामेण ।

10

रुद्धो तुहं सामि

मायंगगयंगामि ।

तं सुणिवि विष्फुरिउ

रोसेण अइतुरिउ ।

णीलइरिकरिचडिउ

अइऊण तहो भिडिउ ।

पियवम्मउत्तस्स

रणभारजुत्तस्स ।

घत्ता—णियपहु पेक्खिवि भयथरहरिउं भइ करिवरखंधहो ओयरिउं ।

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जाएवि वालहो पयजुएं पडिउ पभणइ हउं जइ दइवें णडिउ ॥ ५ ॥

८ E णहु

5. १ E सेलेहिं, २ E बधंति, ३ BCD विधति, ४ C कूलति, ५ C पीडति, ६ E फाडंति, ७ C घुट्टंति, ८ C सुकय, E सुणय, ९ C गइ, १० E थरहरियउ ११ E उयरियउ १२ E जुयं^०.

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Durvachana implores forgiveness of Nagakumara The princess of Kanyakubja is sent with due honour to her father

खम करि परमेस्तर कुलभूषण
कवणु कुमार एहु कर्हि आयउ
भासई महुराहिउ जगे सारउ
पुचु जयंघररायहो केरउ
भणइ मंति जो तुम्हं राणउ
कुंडलमंडियगंडयलुल्लउ
जं जाणइ तं सो वि अणुडुउ
तं णिसुणिवि वालें णिउ तेत्तहें
भणइ सुहहं भो पन्थिवसारा
एहु मंति मेरउ किं किज्जेउ
कहिउ अत्तेसु वि अवर वि वइयर

देवदेव दुज्जणकयदूसण ।
णित्त्वमलक्कणलक्खियकायउ ।
ण विजाणहि तुहं सामि महारउ ।
माणिय फणिसुणिकिरणुज्जेरउ ।
सो अम्हं गुरगुरहं समाणउ ।
खमउ लेउं महु सिरकमलुल्लउ ।
हुहु हुहु केम वि मच्छर णिडुउ ।
अच्छइ भडचूडामणि जेत्तहें ।
महुर महारी णयरि भडार ।
भणसु दिसावलि अज्जु जि दिज्जुई ।
ता संवुडु सुडु रमंणीत्तर ।

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घत्ता—पडिवण्णी णियत्त नउरविय सहुं बहुपरिवारें पडुविय ।
कौमलतणु णिच्चियललियलय सा तायहो केरउ णयर गय ॥ ६ ॥

7

Nagakumara sees the lute masters and learns from them about Tribhuvanaratu the Kashmir princess who would marry only him who could vanquish her in lute-playing

अच्छइ महुराहिं पुण्णमणोरहुं
पंदणवणि कीलंतं संनं
पुण्णायइ पुण्णांइं व लित्तं
दिडुइं जाणियगेयवियारहं
ताहं पमुहु ताहिं इकु णियच्छिउ

भन्तर व माणियमालइत्तेरहु ।
केयइकुसुनवासु गेण्हंतं ।
पाणिपउमु पउमोवरि दिंतं ।
पंवलपइं वरवीणायारहं ।
कुमरें गयउत्त आउच्छिउ ।

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6. १ A ससिउ. २ C ण. ३ B लेउ. ४ C डे. ५ D हुह. ६ C एउ ७ CE डिज्जइ. ८ CE डिज्जइ. ९ E संसुत्त.

7. १ E एहे. २ MSS पुण्णत्त. ३ BD लें. ४ E एण्हं. ५ C णह.

किं फलु दिट्टु वीणाभासें
 किञ्चिधवलु णामे कस्सीरए
 राउ णंदि णंदवइ किसोयरि
 सुय तिहुयणरइ किं वणिणज्जइ
 सा वीणापवणीण सुहंयारी

भासिउ जालंधरराएसें ।
 देसे^१ पसिद्धणयरे कस्सीरए ।
 तासु देवि णावइ मंदोर्यरि ।
 तं वण्णंतु विरंत्ति वि झिज्जइ ।
 णं वाईसरि परमभडारी ।

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घत्ता—जो णिवसुर्यंहि वि दिहि जणइ आलावणियंइ सुंदरि जिणंइ ।

णियणयणोहामियसिसुहरिणि सा पिययमं होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइमुहियए
 हउं वीणाए जिणेप्पिणु घल्लिउ
 पिय परिणेसमि काले जंतं
 गउ वीणागुरु कहिं वि सइच्छए
 दिण्णु रज्जु पुणरवि दुव्वयणहो
 सहं दोहिं मि गेहिणिहिं तुरंगे
 गउ झसच्चिधु णवर कस्सीरहो
 कस्सीरउ पट्टणु संपाइउं
 णंदु राउ सवडंमुहं आइउं
 का वि कंत झूरवइ दुच्चिती
 पाए पडइ मूढ जामायहो
 धिवइ तेल्लु पाणिउ मण्णेप्पिणु
 अइअण्णमण डिंभु चित्तेप्पिणु
 धूवई खीरु का वि जल्लुं मंथइ
 ढोयइ सुहयहो सुहइं जणेरी

णयणाणंदए णंदहो दुहियए ।
 एवहि पुणु सिक्खहुं संचल्लिउ ।
 ता सम्माणिउ किण्णारिकंतं ।
 वालु पवोल्लिउ पट्टणा पच्छए ।
 तोसियपोसियपरियणसयणहो ।
 सहं वीरेण तेण मायंगे ।
 कस्सीरयपरिमिलियसमीरहो ।
 चामरल्लत्ताभिच्चरहराइउं ।
 णारिहे पेम्मजरुल्लउ लाइउं ।
 का वि अणंगपलोयणे रत्ती ।
 धोयंइ पाय घएं घरु आयहो ।
 कुट्टुं देइ लुहु दारु भणेप्पिणु ।
 गय मज्जारयपिल्लउ लेप्पिणुं ।
 का वि असुत्तउ माल्लुं गुंथइ ।
 भासइ हउं पिय दासि तुहारी ।

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६ E °रइ. ७ E देसि पसिद्धि णयरि, C पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयहे.
 ११ C आलावणियए, D °णिया १२ E जिणियइ १३ C पियतम.

8. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पोम्मजरुल्लउ. ५ D धोइय, E धोएइ.
 ६ D कट्टु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घत्ता—गाउ मंदिरु मैज्जणमंडणइं रइयइं माणिणिमणखंडणइं ।
उवठवियइं भोयणभूसणइं देवंगइं वत्थइं णिवसणइं ॥ ८ ॥

9

Love springs at first sight

| | | |
|----------------------------|----------------------------------|----|
| अण्णहिं दिणि ईसीसि हसंतै | पुच्छिउ णंदु मणोहरिकंतै । | |
| पुरवरे वीण को वि किं जाणइ | कहइ णराहिउ सोत्तइं पीणइ । | |
| पुत्ति महारी उव्वसि मीणइ | वीणावज्जु चारु परियाणइ । | |
| जाम्हिं आलावणि आलावइ | ताम्हिं जिणमुणिहिं वि मणु रावइ । | |
| ता दक्खालिउ मुद्धहे णरवरु | णं कामे घणु गुणसंधियसरु । | 5 |
| पियविरहे मणु दुक्खइ दुक्खइ | सुद्धु मुद्धलउ सुक्खइ सुक्खइ । | |
| अंगु अणंगे तप्पइ तप्पइ | दंसणे रइजलु छिप्पइ छिप्पइ । | |
| गच्छंतिहे गइ गुप्पइ गुप्पइ | अण्णकहंतरे कुप्पइ कुप्पइ । | |
| वल्लहगुणकह जंपइ जंपइ | परवस तंतीवज्जउ चुक्की । | 10 |
| पिय सुंदरि णं जीवै सुक्की | कामिणि जिह गुणेण संजोइय । | |
| पुणु कामेण वीण अवलोइय | | |

घत्ता—जुयराणं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुंससरु ।
सुइसुसिरं हियइ पइइ किह तिहुयणरइ घुम्मिवि पडिय जिह ॥ ९ ॥

10

The marriage Nagakumara learns from a merchant about some marvels in the
Ramyaka forest and starts for the place

| | | |
|-----------------------|---------------------------|---|
| विहिओ सुयणाणं उच्छाहो | दुण्हं पुरणाहेण विवाहो । | |
| अहिणवमुग्गमणोहरवयणा | वहुलायण्णा दिण्णा कण्णा । | |
| णायकुमारहो संगे लगा | अज्झासा इच्छियसंसग्गा । | |
| किण्णरिदेविमणोहरियाओ | णियपुत्तीओ जिह धरियाओ । | |
| वालस्स य रइयं सम्माणं | मयरद्धयपडिवत्तिसमाणं । | 5 |

११ ABC सज्जण° १२ C घइयइं

१ E जावहिं आलावहिं २ ABD तावहिं ३ E गुणु, ४ E अणगइ, ५ E गच्छतिहिं गय ६ E
किह, ७ CE मयणसरु ८ E तिहुवणरइ

10 १ D सुयणाणदउच्छाहो २ BCE सुद.

ता णं भुंजियभोयसुहाणं
 बहुधणइत्तो वणिवरउत्तो
 विहुरविरामं दाउं हेमं
 उइओ संदो णं छणइंदो
 महुरं गुणिणा जलहरञ्जुणिणा
 इत्थु पुरे णवणीलारामे
 णिवसामो^५ तुह पायच्छाए
 पडुकेराए थक्को वणिओ
 कोऊहलयं किं ते दिट्ठं
 रम्मयगहणे अत्थि तिंसिगो
 तस्स तले हल्लियरंभवणं
 सव्वसुवण्णमयं मणिसिहरं
 चो^१त्तं तस्स कवाडं दिण्णं
 अच्छइ^{११} ढंकिययं णत्ताहं
 अवरो धरियसरासणवाणो
 अपुसियणयणचुयंसुअपिच्चं

णंदावासे णिवसंताणं ।
 भवणं पत्तो सायरदत्तो ।
 सँसियरधामं मोत्तियदामं ।
 जणियाणंदो दिट्ठो णंदो ।
 ढोइयमणिणा भणियं वणिणा । 10
 कोइलकलरवविलसियकामे ।
 खंडिर्यचोरजारजायाए ।
 अण्णेसिं रइवईणा भणिओ ।
 ता वइसेण विसिट्ठं सिट्ठं ।
 सिहरीतुंगो छित्तपयंगो । 15
 भूतिलयं विमलं जिणभवणं ।
 णववासरयरकररासिहरं ।
 इंदस्स वि कुलिसेण ण भिण्णं ।
 अरइयजिणमुहदंसणलाहं ।
 समरो मोरपिंछपरिहाणो । 20
 अण्णायं णिव घोसइ णिच्चं ।

घत्ता—ता कुंजरलीलागामिणिहिं सहुं सेण्णे सहुं णियकामिणिहिं ।

सहुं मित्ते माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch He then sees the Bhilla who was pining in the separation from his wife and was crying for help

पत्तउ दिट्ठी वणमंडियरस
 कइमदुग्गमसंजियमहुयर
 हरिणहदलियकुंभिकुंभत्थल

गयरयंहयचुयंणवचंदणरस ।
 फलिहसिलायलसंठियसुरवर ।
 विलुलियरत्तलित्तमुत्ताहल ।

३ E सिसियर. ४ C ०कुणिणा. ५ AB णिवसामे. ६ C रजिय, ABD रंडिय ७ C अणिसिं; E अण्णेसें. ८ C रइवयणा. ९ E तिसगो. १० C चुजं ११ E अच्छय १२ C पिच्छ. १३ C सुअवु, E चुअवु वपिच्च १४ E वम्महो.

11 १ E रह २ E चुअ

पही काणणमहि जोयंते
 बहुसंचियदुक्कियरयसाडइं
 दिट्टु चंदप्पहपडिविवउ
 जहिं जहिं दीसइ तहिं तहिं चंगउ
 अहिसिंचिउ तं पुज्जिउ वंदिउ
 हो किं सग्गे खयसंसग्गे
 किं णेहे वड्डियसिविणेहे
 डज्जउ चत्तसारु संसारउ
 पुणु वीणावज्जे सियसेविउ
 लीलाकमलणिहियवहुसीसे

दिट्टु जिणवरभवणु भमंतै ।
 करफंसेण गयाइं कवाडइं ।
 णं ससिविंवेउ जसणिरुंवेउ ।
 पण्णासुत्तरधणुसयतुंगउ ।
 अप्पाणउ णिरु गरहिउ णिदिउ ।
 किं सोहग्गे पुणरवि भग्गे ।
 किं देहे जीवियसंदेहे ।
 महु चंदप्पहु सरणु भडारउ ।
 णच्चवियउ तिण्णि वि महएविउ ।
 णिग्गंतेण तेण जुवईमै ।

5

10

घत्ता—ता दिट्टु पुलिंदउ दीणमणु सर्वरीविओयसिहिदडुतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुण्णउ जणइ ॥ ११ ॥

15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife

सो पुच्छिउ किण्णरिभत्तारै
 चवइ चिलाउ एत्थु भाभासुरु
 सरलकमलदलदीहरणेत्ती
 दीणुद्धरणु भडारा भावहि
 ता तं^३ वणयरवयणु पडिच्छिउ
 सइं भुत्तउ भुत्तुत्तरकालए
 पार्यालिं दाणवभवणुल्लउ
 पंचवण्णधयवडहिं पसाहिउ

भणु किं वणु वहिरिउ पुक्कारै ।
 कालगुहंते वसइ भीमासुरु ।
 तेण महारी पणइणि हित्ती^२ ।
 जइ सक्कहि तो लहु देवावहि ।
 भोयणु तहो वणयरहो पयच्छिउ ।
 सहुं वॉलें पडंसरिवि पयालए ।
 दिट्टु अदिट्टुपुव्वु अइभल्लउ ।
 मोत्तिथेकणरंगावलिसोहिउ ।

5

३ D° विविउ ४ E° सोत्तर. ५ E डज्जउ ६ C विनि वि णियदेविउ, E तिण्णि वि णियदेविउ.
 ७ C कीला ८ E समरी. ९ E° हो.

12 १ C इत्थु. २ E हत्ती. ३ E तें. ४ ABC वालि ५ E पयसरिवि. ६ DE पायालें.
 ७ E दाणुव. ८ BD अइट्ट, C अइट्ट ९ C मुत्तियकरणंगावालि.

णवकप्पहुमपल्लवतोरणु वीरु णिहालिवि ण किउ णिवारणु ।
 कट्टघडिउं णं जीवें मुक्कउ थिउ पडिहारु वारि तुण्हिक्कउ । 10
 गय विण्णि वि जण वीर महाइय असुरत्थाणु खणेण पराइय ।

घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।

सुरसमरसपीहं अणिट्टियउ अग्घंजलि करिवि समुट्टियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु रयणाविहुसणु मणहरं णिवसणु ।
 असिवरु सूरहं सुरहं वि णिम्मलु रयणकरंडणामु सेज्जायलु ।
 लइ लइ ललियलील ललणावर कयंकुसुमसरपसर करिकरकर ।
 रक्खियाइं मइं तुज्जु णिमित्तं अवहारहि पहु दिव्वे चित्तं ।
 जं किउं मइं वणयरपियहारणु तं पहु तुम्हागमणहो कारणु । 5
 ता मयणेण भणिउ मणहारिणि देहिं समंरि समरहो सुहकारिणि ।
 सा वि समप्पिय तेण तुरंतं भिल्ले अवलोइय विर्यंसंतं ।
 पुणु पहु पभणइ दणुय णिरिक्खहि अज्जं वि रयणइं तुहुं परिरक्खहि ।
 अग्गइ वालहो विणउ करेज्जसु एयइं एयहो आयहो दिज्जसु ।

घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलगु तं मणिसयणु । 10

मयणहो जि हुंति रइराइयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

इय गायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयतविरइए महाकच्चे
 कण्णाकरवालदिव्वसेज्जालभो णाम पंचमो परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

१० A घडिं. ११ C वारे.
 13. १ C मणहर°. २ CE सूरहासुरविणिम्मलु ३ E कड ४ C मइ किउ ५ ABD सबरि
 ६ C. E. विहसंतं ६ E अज्जु वि. ८ E तिहुवणरइ ९ D राययहो, E राहियहो.

VI

1

Nagakumara visits the cave called 'Kanchana Guha'

णेहणिवंधु णिउंजिवि भीमासुरमणु रंजिवि ।

सवणहिययहरु वोळ्ळिवि कालगुहाणणु मेळ्ळिवि ॥ ध्रुवंकं ॥

णिगंतें जंतें विउलवहे
सिरिणायकुमारें पुच्छियउ
जइ तो तुहुं महु सच्चउ कहहि
ता दूरंतरे थाएवि चविय
वालें सहुं गउ कंपियसिहरि
मणिरसणाकिंकिणिणीसणिय
गहियैग्धवत्तंससहरमुहिय
लहु अब्भागयपडिवत्ति कैय
णमितित्थहो लग्गिवि णिउंणमइं
हुँउ भल्लउ आयउ जं णिवइ

केसारिकिसोरकयहरिणवहे ।
अच्छेरयाणिलउ णियच्छियउ ।
उवयारिहे किं हियवउ रहहि ।
सवरें कंचणगुह दक्खविय ।
तहिं झत्ति पइट्टउ पुरिसहरि ।
देवय णामेण सुदंसणिय ।
चल्लिय रइरमणहो संमुहिय ।
आघोसइ सइं भो चत्तभय ।
मइं रक्खियाउ विज्जाउलइं ।
भो भो सुंदर तुहुं विमलमइ ।

5

10

घत्ता—ता पभणइ मयरद्धउ
णिरवसेसु सुरसारिण

कहिं महु विज्जउ सिद्धउ ।
भणु संवंधु भडारिण ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara
Vidyutprabha, acquired vidyas there

ता कहइ सुदंसण मयपउरे
विज्जप्पहु णामें खयरचइ

इह रययमहीहरे अलयउरे ।
तहो विमला गेहिणि हंसगइ ।

1. १ D omits ध्रुवंकं. २ C हरिणि. ३ E अग्घ ४ D वत्तु ५ E गय. ६ E णउणमइं.
७ E तुहुं.

जियसत्तु पुंत्तु इत्थाइयउ
एत्थत्थए णमिणाहहो णविउ
पयघयदहिदुद्धहिं मिल्लियँउ
सुद्धोयणु भोयणु अहिलसिउ
सायारह बारह गलिय तँहो
सुरसुक्खरु अक्खरु झाइयउ
किं किज्जइ पेसणु देव भणु
ता तासु झत्ति सुत्तंतियउ

महु केरइँ मणे सम्माइयउ ।
एत्थत्थए मंतु तेण जविउ ।
सउवीरँ णीरँ उल्लियउ ।
मासुल्लउ रुहिरुल्लउ सुसिउ ।
णिम्मच्छर वच्छर सुंदरहो ।
विज्जाणिउ रंबउँ आइयउ ।
जा घोसइ दिव्वपुरंधिगणु ।
जगपूरहं तूरहं सहु सुउ ।

घत्ता—तेण सणियडि णियच्छिय
उट्टिउ भुअँणविमइउ

आलोयणिय पपुच्छिय ।
किं वायउ तूरयसइउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata

सा भासइ जाँयरयव्वयहो
सविसायकसायरायहरहो
तहिं जायउ विविहसुरागमणु
ता णिग्गउ सो गँउ जोइयउ
संथुउ परमेसरँ तुहुं सरणु
रयजलवाहहो वैद्धउ वरणु
पइं पंतुँ णिवारिउ जमकरणु
पइं ण लयउ मणिकणयाहरणु
पइं मणिय णउ णिवसिरि तणु वि
तुहुं दुज्जणसयणे^१ समाणमणु

उप्पणउ केवलु सुव्वयहो ।
परमेट्टिहे णामिजिणगणहरहो ।
बहुतूरणिणायभरियभुअणुं ।
केवलि केवलसिरिराइयउ ।
पइं भिण्णउ इंदियणाणवरणु ।
विद्धंसिवि घल्लिउ भवमरणु ।
पइं पंचविहु वि णिज्जिउ करणु ।
पइं ण कियउ णियदेहहो भरणु ।
माणिकु वि सरिसउ तुह तणु वि ।
तुहुं मंदरधीरु महासमणुं ।

घत्ता—तुहुं कयसाहुपसंसए
सुव्वय मुणिवरसारउ

जिण भूसियउ अहिंसए ।
तुहुं सोधम्मं भडारउ ॥ ३ ॥

2. १ C omits पुत्तु, २ E केरए, D केरउ. ३ C बुद्धहिं, ४ CE मेल्लियउ. ५ C लहो. ६ A सुर-
सुक्खरुक्खरुज्जाइयउ, B सुररुक्खसुक्खकरु झाइयउ, DE सोक्खरु. ७ E रुविउ. ८ C सुत्तंते
सुउ; E सोतात्ति. ९ E भुवण.
3. १ D जयरविगुणगणहो २ C भुयणु, E भुवणु. ३ C गगउ, ४ MSS. परमेसरु. ५ ABD
बहु उवयरणु. ६ C इत्तु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.

4

Suvrata's lecture on the transitory nature of worldly acquisitions

| | | |
|-----------------------------|--|----|
| अंतेउरु अंतेउरु हणइ | खयकालहो आयहो किं कुणइ । | |
| सण्णाहु कयंतहो किं करइ | छत्तें छायउ किं उवयरइ । | |
| णउ कौहिं मि मरणदिणे उव्वरइ | चमराणिल्लु सासाणिल्लुं धरइ । | |
| सुहु रायपट्टवंधे वसइ | किं आउणिवंधणु णउ ल्हसइ । | |
| भणु किं करंति णिब्भयकरहं | णिवकिंकर वइवसकिंकरहं । | 5 |
| काले हण हय किं ण हय | महिहरसमाण गर्यघड जि गय । | |
| ण रहेहिं रहिज्जइ जमहु वहु | किं मणुर्यहं लग्गउ रज्जगहु । | |
| होइवि जाइवि सहस ति किह | रायत्तणु संझाराउ जिह । | |
| ल्लिक्कउ णरु णियभयवसधुल्लिउ | णंउ पंतु मिच्चु दुग्गे खल्लिउ । | |
| पहवंतु सेयवेयंकियउ | चिंधे ^{१२} खयचिंधु ण ढंकियउ । | 10 |
| असिपाणिपण गुरुपावतरु | परिवट्टइ पसरियदाहकरु । | |
| तहो केरउ कड्डयउ दुक्खफल्लु | भक्खिउ वंकावइ सुहकमल्लु । | |
| घत्ता—रज्जाकंखए गहिय णिव | अणुहुंजियलच्छीसिव । | |
| णारयगणहणहणरवे | के के पडिय ण रउरवे ॥ ४ ॥ | |

5

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara

| | | |
|------------------------|-----------------------------|---|
| परमेसर दुक्किउ अवहरमि | किं रज्जे हउं जिणतउ करमि । | |
| ता मुणिणा जाणिउ चरमतणु | तं दिण्णउ बहुविहसीलगुणु । | |
| इंदियसुहतरुपल्लवरसिउ | मणवारणु ते णाणंकुसिउ । | |
| सज्झायसुणियलणिरौहियउ | पवयणवयणौहिं संबोहियउ । | |
| सुहझाणखंभि वंधिवि धरिउ | मुणिमेट्ठे वज्जियदुच्चरिउ । | 5 |

4. १ A उव्वयरइ, C उव्वरइ. २ E कहमि. ३ E सासाणिरु ४ BD सहु. ५ E कालेण एण. ६ E घडिय. ७ C जमहो. ८ E मणुवह. ९ ABD रायगहु. १० ABCD एउ, E णउ हतु. ११ E पहिवतु. १२ C चिंधि १३ कड्डयउ. १४ C रज्जकखए गहियिण १५ E णारयरणहणुहणुरवि. 5. १ E णाणंकुसिउ. २ E सुणिलय ३ C वयणह.

ससँहावें मगें परिठविउ
 विण्णाणभोयवरदाइणिउ
 पेंभणंति रई जिणसासणए
 भणु भणु एवहि कहो अवयरँहुं
 सीसैं गुरु पुच्छिउ दुरियहरु
 गुरु कहइ विणासियमयणमए

घत्ता—पुत्तु जयंधररायहो
 एयहं पेसणु देसइ

भणु किं ण पाउ धम्मैं खविउ ।
 तहिं अवसरि आयउ जोइणिउ ।
 तुम्हहं अम्हहं णउ पेसणए ।
 आणत्तउ तुह दासिउ करँहुं
 एयहं को जोग्गउ पँवरु णरु ।
 णिब्बुई जिणवरे वावीसमए ।

10

होही लच्छिसहायहो ।
 अहिकुमारु पहु होसइ ॥ ५ ॥

6

The Vidyas.

| | | |
|--------------|-----------------|----|
| परभीमँयरु | विज्जाणियरु । | |
| जांपं रिसिणा | णिज्जियअरिणा । | |
| मणि कँपियउ | महु अप्पियउ । | |
| आसावसणा | पयडियदसणा । | |
| दीहरणहरा | पिंणलच्चिहुरा । | 5 |
| बहुजंपणिया | बहुलोयणिया । | |
| कंकालिणिया | कावालिणिया । | |
| सँयसूलिणिया | लंबिरथणिया । | |
| भीसावणिया | संतावणिया । | |
| विहावणिया | सम्मोहणिया । | 10 |
| उँम्मोहणिया | संखोहणिया । | |
| अँक्खोहणिया | उत्तारणिया । | |
| आरोहणिया | संचोहणिया । | |
| रिउमारणिया | णिहारणिया । | |
| महिदारणिया | णहचारणिया । | 15 |

४ C सुसहावे. E सुपहावें. ५ This line and the next are incomplete in C.
 ६ E °हे ७ AB पवरणरु ८ C णिब्बुए

6. १ D भीमायरु. २ D जाय. ३ B कपियउ. ४ C पिंनल. ५ AB omit this, while CE
 read सहसूलिणिया. ६ AB उँवोहणिया, E omits this line. ७ E आन्तोहणिया.

| | | |
|-------------|-----------------|----|
| जलतारणिया | सरवारणिया । | |
| असिथंभणिया | र्यरुंभणिया । | |
| वलसुंभणिया | खलंडंभणिया । | |
| जमसंखलिया | जालावलिया । | |
| मयंविंभलिया | फणिमेहलिया । | 20 |
| लीलाललिया | मरुचंचलिया । | |
| दादुज्जलिया | रुइविज्जुलिया । | |
| सव्वोसहिया | वीसासुहिया । | |
| तारुणहरी | वहुरुवधरी । | |
| अंधारयरी | चंदकसिरी । | 25 |
| कोवारुणिया | वंरवारुणिया । | |
| गहणासणिया | कहपेसणिया । | |

घत्ता—सुरणरविसहरपुज्जउ
देविउ गुंणसंपुण्णउ

लइ लइ पयउ विज्जउ ।
तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there He then visits the cave called ' Kalavetalaguha ', and acquires much wealth He also sees the old bow of Jitasatru in the 'Demon hole'.

| | | |
|----------------------------|--------------------------------|---|
| तं सुणिवि पर्यांवंधुरु चवइ | पइं दिण्णु पडिच्छिउ मइं विलइ । | |
| अच्छंतु ताम तुह गिरिविवरे | जयमंगलरवगंभीरयरे । | |
| संगामरंगपरिभमणपडु | देज्जसु जइयहुं आवइ सुहइ । | |
| भइ सुंदरि अवरु वि अच्छरिउ | ता ताए कुमारहो वज्जरिउ । | |
| पत्थत्थि कालवेयालगुह | तहिं जाइवि पइसहि चंदमुह । | 5 |
| तो तहिं जि पइदुउ चंडभुउ | वेयाले थुइवयणेहिं थुउ । | |
| जियसत्तुहे केरी दविणणिहि | तहो ढोयउ हुंउ पच्चक्खविहि । | |
| रयणीयरु पुच्छिवि लयउ वसु | णियपुण्णसुवण्णपवण्णकसु । | |

८ E रह° ९ E खलभडाणिया, १० D मयविंभणिया, E मयभिंभलिया, ११ E र्य°.

१२ C omits this. १३ CE गुणवित्थिण्णउ.

7. १ ABCE णिसुणिवि, २ E पयवधुरु, ३ E होउ.

तहिं हुँतउ सुंदरु णीसरिउ
कमकीलएँ पहणिवि णट्टुमउ
धणु दिट्टुउ पुणँरवि तहिं ठविउ
पडिणिग्गउ तं° गउ जिणभवणु
णियपियसाहसविंभियमईहिं
आयण्णिउ वइयरु गेँहिणिहिं

घत्ता—आणंदंघिवकंदउ
पहुणा वाहिगँइंदउ

तरुरक्खसविवरु पईसरिउ ।
महिघित्तउ ढंढरु कट्टुमउ ।
जिह जियसत्तुहँ चिरु णिम्मविउ ।
ससिमिरु संपत्तउ गयगमणु ।
किण्णरिमणहरितिहुयणरइहिं ।
संचल्लिउ पहु सहुं वाहिणिहिं ।

हरिणसिंगखयकंदउ ।
पुच्छिउ मग्गु पुलिंदउ ॥ ७ ॥

10

15

8

Nagakumara is visited by Vanaraja

जहिं काणणंते णग्गोहतुरु
दिट्टुउ परमेसरु कुसुमसरु
आएसपुरिसुं परियाणियउ
तं दिट्टु जयंधरणिवतर्णउ
पुच्छिउ कामें किं आइयउ
मंडलिउ कहइ णियगोत्तकउं
वणमाला वाला महु घरिणी
तहे तुहुं वरु जोईहिं भासियउ
संदरिसियसीहवग्घमुहहो
पत्थु जे° पयडियपरिपिक्कदले

घत्ता—इय सहिणाणें जाणियउ
महु भिच्चयणें संभाणियउ

तहिं हुँतउ पल्लट्टिउ सवरु ।
आवासिउ सणरुं जणत्तिहरु ।
भिच्चहिं जाइवि परियाणियउ ।
इसकेउ देउ किं सो मणउ ।
को तुहुं विणँणण विराइयउ ।
गिरिसिहरणयरे वणराउ हउं ।
लच्छीमइ सुय णयणहिं हरिणि ।
पइं समरहो विरहु विणासियउ ।
लद्धउ विज्जंउ कंचणगुहहो ।
आवेप्पिणु थिउ वडतरुहे तले ।

9

Vanaraja entertains Nagakumara and marries his daughter Lakshmi to him

पणवेप्पिणु कामिणिकीलणहो°

णिउ तेण कुमारु णिहेल्लणहो° ।

४ CE होंतउ. ५ CE कीलइ. ६ C पुण. ७ C गउ त. ८ E° हे

१० E गयदउ.

8. १ C होंतउ. २ C समरु. ३ E सिमिरु ४ AE पुरिन. ५ C परिमानिउ
E परिजाणियउ. ६ C तणुउ. ७ C विणणविणु गयउ. ८ C जोयहिं. ९ E

१० E जि परिपाटिरि पिक्कदले.

9. १ E° हे.

| | | |
|-----------------------------|----------------------------|----|
| बहिं ण्हाविउ विलेवणु दोइयउ | देवंगु वत्यु संजोइयउ । | |
| आहरणु सरीरें विण्फुरइ | मयरद्धउ परहियवउ हरइ । | |
| भोयणसंचारु ससालणयं | विउलं गहण व्व ससालणयं । | |
| मिहुणं पिव णेहभावभरियं | कच्चं पिव मत्तासंवरियं । | 5 |
| गइकम्मु व साउणिवंधयरं | णट्टं पिव णाणारसपवरं । | |
| संझामुह व्व जणरंजणयं | कातंतं पिव कर्यविंजणयं । | |
| घरकइवित्तं पिव विमलपयं | केसरिकुल व्वं णिणणट्टगयं । | |
| भुत्तं पंचिदियसुक्खयरं | दिण्णं कोसं देसं णयरं । | |
| घत्ता—अण्णाहिं दिणे करिवरगइ | परिणाविर्यं लच्छीमइ । | 10 |
| सो वम्महु सा रइं सइं | किं वण्णामि हउं जडकइ ॥ ९ ॥ | |

10

Nagakumara meets sage Srutidhara and listens to his religious discourse

वरभवणजाणवाहणस्यणासणपाणभोयणाणं च ।

वरजुवइवत्यभूसणसंपत्ती होइ धम्मेण ॥

वृतप्लवग्लावितगारुडोदनं दधीन्दुकुन्दोज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि^३ दंदास्यति यः स धन्यः ॥

| | | |
|---------------------------|---------------------------|----|
| अण्णाहिं वासरे कयवयकिरियउ | सुइहरु णामें परमाइरियउ । | 5 |
| णंदणवणे फलिहसिलायलए | उवविट्टउ ससहरणिम्मलय । | |
| इसच्चियें दिट्ठिहें दोइयउ | पुणु पुणु वंदिउ पोमाइयउ । | |
| पुच्छियउ धम्मु जइ वल्लरइ | जो सयलहं जीवहं दय करइ । | |
| जो अलियपयंपणु परिहरइ | जो सच्चसउच्चें रइ करइ । | |
| पेसुण्णउ कक्कसवयणासिहि | ताडणवंधणाविहवणाविहि । | 10 |
| जो ण पउंजइ खयभीरुयहं | दीणाणाहहं पसरियकिवहं । | |
| जो देइ महुरु करुणावयणु | परद्वे ण पेरइ कह व मणु । | |

२ C omits the portion from विण्फुरइ to भोयणसचारु in the next line,

३ BD भोयणयंचारु ४ D संवरियं, ५ E गयकम्म व, ६ E कयवजणय, ७ A कुल्य-

८ MSS परिणाविउ ९ CE सइं रइ.

10. १ CE मंजुवाजनं, २ E ददावि, ३ C सुवहर, E सुवहर, ४ E परमायरियउ, ५ E जोइयउ,

६ E^०९, ७ E भीरुवह, ८ C र्वहं, E च्वहं.

वज्रइ अदत्तु णियपियरवणु
जो परहणु तिणसमाणु गणइ

जो ण धिवइ परकलत्ते णयणु ।
जो गुणवंतउं भत्तिप थुणइ ।

घत्ता—एयइं धम्महो अंगइं

जो पालइ अविहंगइं ।

15

सो जि धम्मु सिरि तुंगइं अणु किं^१ धम्महो सिंगइं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ
किं णरवइ कहिं वि वसंति वणे
ता पभणइ मुणि सुणि विविहघरे
अवराइउ महिवइ छिण्णदुहु
देविउ सच्चवइ वसुंधरिउ
तहे एक्केहे^३ अइवल्लु भीमवल्लु
रिसि जायउ इंदियपसह हिउ
भीमावलि भुयवलि चालियउ
अइवल्लु वलेण सहं णीसरिउ

वणराउ चिलाउ किं ण णिवइ ।
णउ फिट्ठइ वट्ठइ भंति मणे ।
सुपसिद्धपुंडवद्धणणयरे ।
सो सोमवंसरुहु सोममुहु ।
णेहुज्जल सासवसुंधरिउ ।
अण्णेक्केहे^३ णंदणु दलियज्जलु ।
अवराइउ रज्जु मुएवि थिउ ।
अइवल्लहो^४ रज्जु उद्दालियउ ।
एत्थेत्थ वप्प सो अवयरिउ ।

6

घत्ता—कुसुमियफलियमहावणु
बहुववहारपवट्टणु

वण्णफुल्लविविहावणु ।

10

एउ तेण किउ पट्टणु ॥ ११ ॥

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana
for getting the kingdom restored to Vanaraja

एत्तेहिं सो राणउ भीमवल्लु
ता तासु महाभीमंकु हुउ
तहो सोमप्पहु णं णवतराणि
तिहिं^३ एत्थु वि रायहो अइवल्लहो
तहो जायउ णंदणु गुणभरिउ

जामच्छइ पालियधरणियंल्लु ।
तणुरुहु णं सुरवरु सग्गचुउ ।
सो संपइ तहिं पालइ धराणि ।
सुउ जाउ महावल्लु परवल्लहो ।
वणराउ णाउं सुरु अवयरिउ ।

5

१ C सत्ताहिउ तिणसमाणु. १० C° हं. ११ E वि.

11. १ A कज. २ E° रायउ, ३ E° हि. ४ A वालियउ. ५ D° हु

12. १ O एत्तेहे. २ ABD धरणिउल्लु. ३ ABCE omit this and the following line.

जिम तित्थु एत्थु रजंतरइं
तं णिसुणिवि गंपि णिहेलणहो^४
मयरद्धएण भइ सद्दियउ
तुंह भइयए खल सेवंति गिरि
तुंह लग्गणतरुवरुं सज्जणहं^{११}
जंजाहि वप्प देदेहि महि
घरकंतिए ससहरकंतिहरु

घत्ता—ता पसाउ पभणेविणुं
गउ दुल्लंघंपयारउ

गय वप्प चयारि णिरंतरइं ।
सुहु चितिय णियमणे ससयणहो^५ ।
तुहुं विक्रमेण णं भदियउ ।
भुंजंति समेइणि सुयंण सिरि ।
तुहुं कालसप्पु किर दुज्जणहं^{११} ।
ससुरहो रिउ मारिवि लच्छि सहि ।
पुरु पुंहुं^{१३} पुंडवद्धणु पंवरु ।

10

पहुकमकमल णवेविणुं ।
पुरवरु सचुहे केरउ ॥१२॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

| | |
|---------------------------|----------------------------|
| भडो वालणामो | अरीणं विरामो । |
| पराभेयथामो | स रामाहिरामो । |
| पइट्ठो समग्गं | णिवत्थाणमग्गं । |
| णिणा तेण उच्चं | अहो रायउच्चं । |
| झसंकं विसंकं | अवंकं विवंकं । |
| कुलायासच्चंदं | मईयं ^१ णरिंदं । |
| जसेणं वलक्खं | पयावंधुरक्खं । |
| ण किं वेसि वीरं | सुरिंददिधीरं । |
| संरिद्धीसमिद्धो | तुहुं सो विरुद्धो । |
| भडे ^१ पुंजिऊणं | गए सज्जिऊणं । |
| हए हक्किऊणं | रहे जोत्तिऊणं । |
| वलं बुज्झिऊणं | रणे जुज्झिऊणं । |
| भयं भज्जिऊणं | ममं णिज्जिऊणं । |

5

10

४ CE तैत्थु. ५ E० हें ६ CE चित्तिउ ७ ABDE तुहु. ८ C सोवति. ९ CE सुअण. १० A omits वरु ११ E ०हो १२ E मज्जाहि १३ D पुड. १४ C ववरु. १५ CE ०प्पिणु. १६ ABD दुल्लघु.

13 १ E विभंक २ ABCD मइए, ३ E omits this and the next line. ४ AB भडो.

| | |
|----------------|-------------------|
| महिं भुंजणंतो | अहं ते कयंतो । |
| अरीसेण घुट्टं | असच्चं सँजुट्टं । |
| अणेयं चवंतो | मयं णिव्वहंतो । |
| सँमुज्जायहाणा | ण वीलाविलीणो। |
| मँहग्गे सुदीणो | वराओ णिहीणो । |
| तुमं तुज्झ राउ | मयं पायराउ । |

15

घत्ता—कुद्धु अबद्धपयंपिरु
दूर्वउ माणु विहंडिवि

दुद्धरमच्छरकंपिरु ।
घल्लहु दंडिवि मुंडिवि ॥ १३ ॥

20

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्टिय आणंयर
घइरिहिं वेढिउ चउदिसिहिं सूरु
असहियकक्कसरटक्करहो
रंगइ णिग्गइ वंचइ वलइ
सुंभइ रुंभइ चप्पिवि धरइ
संचूरइ जूरइ वाहरइ
विणिवारइ दारइ पइसरइ
दीहरभासुरकरवालकरु
आवंतु राउ रोसँ फुरिउ
मुसलेण किं ण सो ताडियउ

करवालसूलझसमुसलकर ।
णं ढंकिउ णहे जलहरैहिं सूरु ।
आसि कासु वि हित्तउ किंकरहो ।
उल्लइ भिडइ भड पडिखलइ ।
पच्चारइ मारइ हुंकरइ ।
दलवट्टइ लोट्टइ णीसरइ ।
छिंदइ भिंदइ रुहिरँइ तरइ ।
णं विज्जुविद्दूसिउ अंवुहर ।
सहसा वालँ बंधिवि धरिउ ।
महि हित्ती खणे विन्भाडियउ ।

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10

घत्ता—ससि व विडण्पे णिप्पहु
तेण वि पासि तिगुत्तहो

करिवि मुक्कु सोमप्पहु ।
वउ लइयउ भयवंतहो ॥ १४ ॥

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय. * ७ ABC omit महग्गे सुदीणो. ८ C दूर्वउ; E दूर्वहो.

14. १ DE आणायर. २ E वीरु. ३ D जलहरेहिं ४ C भूरइ; ACD also झुडइ. ५ D रुहिरं. ६ ABE विज्ज.

Vanaraja is crowned king of Pundravardhana King Vijayasimha of Supra-
tishthapura, his wife Vijayasena, and sons Achheya and Abheya Arrival
of Muni Somaprabha

दु च्चिय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।

वेल्लहलकमलहत्था रायसिरी अहव पँवज्जा ॥

साण्णाहियउ मणि जिणु दिव्वद्दुणि

हक्कारिउ पहु अवरु वि ससरु

रायहरे गीयमंगलगहिरे

एत्तेहे वि पवरसुँपइड्डपुरे

पहु विजयसीहु घरसरकरिणि

दुण्हं पि अछेयाभेय सुयँ

एक्कहिं दिणे जापवि वे वि जण

थिय ते जिणभवणे छुहाधवले

उवसमहरु पँडियउ पंडियउ

आयउ छुडु छुडु उवविट्ठुं जहिं

घत्ता—चउविहसिद्धाराहणु

दिट्ठुउ सिरिसोमप्पहु

जायउ णिग्गंधु महत्थु मुणि ।

आयउ णं सुरवरिंदु ससरु ।

वणरायहो पट्टु णिवज्जु सिरे ।

रायालँप भेरीरवमुँहुरे ।

तहो विजयसेण णामेँ घरिणि ।

संजाया वडपारोहभुर्यँ ।

जिणवंदणहत्तिप सुद्धमण ।

टणटणटणंतघंटामुहले ।

गुरुणा सहं मेइणि हिंडियउ ।

पणविउँ कुमारजुयलेण तहिं ।

णियसेयंसपसाहणु ।

णं वीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara

जोइयं सुरुवयं

यालपहिं जंपियं

लक्खणंक्रियंगउ

धीरिमाप मंदरो

रइयकम्मसंवरो

लोयचोज्जभूँवयं ।

हा विहिस्सँ विप्पियं ।

दिण्णवेरिभंगउ ।

परिसो वि सुंदरो ।

किं हुओ दियंवरो ।

5

15. १ E नाहासिओमाणधीरपुरिसाणं. २ E पडिवज्जा ३ D सुपइट्टु; E सुवइट्टु. ४ E रायालँ. ५

५ E महुरे ६ E ° अ. ७ E पडियउ. ८ C मेयणि ९ ABCE उवविट्टु. १० C पणविय. ११ D तिसि

16. १ C लोइय. २ CE भूअय ३ D विहस्स, E वियस्स.

किं ण भुत्त मेइणी
 लोणसायरंतिया
 तं सुणेवि जोइणा
 एसं पुंडवद्धणे
 एणआरिकंधरो
 तस्स णंदणो सरो
 तस्स किंकरो वरो
 तेण णिज्जिओ इमो
 लज्जिऊण संजुओ
 णाणमग्गआसिओ

दिव्वभोयदाइणी ।
 हेमसारवंतिया ।
 भासियं विराइणा ।
 पत्थिओ महावणे ।
 रायओ जयंधरो ।
 लच्छिपोमिणीसरो ।
 सुट्टुबद्धमच्छरो ।
 संगरे सविक्रमो ।
 जायओ तओजुओ ।
 सुण्णरणवासिओ ।

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15

घत्ता--ता उप्पण्णविवेयहिं
 जसु भिच्चै रणे रुज्झइ

उत्तु अछेयाभेयहिं ।
 सोमप्पहु पहु वज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हहं सो राणउ जयविजइ
 पिउ पणवेप्पिणु गय विविहजणु
 थिय णायकुमारदुवारे णर
 पडिहारें रायहो वज्जरिउं
 अच्छइ दुवारि भणु किं करमि
 पहुणा पउत्तु दक्खवहि लहु
 परियाणिवि णिवइहे मणचरिउ
 पणवंत दिट्ठु जित्ताहवेण
 णायकुमारें पहासियमुहेण
 आसणतंबोलइं दिण्णाइं

इय भाणिवि वे वि मायंगगइ ।
 पुरु विउल्लु पुंडवद्धणु सवणु ।
 हत्थि वं दाणुल्लियं लंबकर ।
 परमेसर पुरिसजुयल्लु धरिउ ।
 किं पइसउ किं अज्ज वि धरमि ।
 भडसंगहु भूसणु वप्प महु ।
 ते वे वि तासु दाविय तुरिउ ।
 सुग्गीवहणुव णं राहवेण ।
 सपसाएं अइगुरुआथरेण ।
 णयणइं णेहें वित्थिण्णाइं ।

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४ E °वण्णिया. ५ CE एसु. ६ CE सजओ.

17. १ C विज्जइ. २ C य. ३ E दाणुल्लयलंबिकर. ४ E °यउ. ५ ABCDE omit this line and D gives it in the margin. 6 E° याइं.

तेहिं वि भासिय वित्ततविहि ।
 भुयत्रलपरियड्वियगरुयेभर ।
 भुंजइ अण्णु वि विहिणा विहिउ ।

बहुभिच्चहिं बहुसयणहिं ।
 पुष्कयंतु जे। वंदइ ॥ २७ ॥

इयं काले तु मातृचारचरिणं पण्णजामंकिणं महाकइपुष्कयतविरइणं महाकव्ये
 रिण्णमिहिं भट्टेयाभेययीरुभो नाम उट्टो परिच्छेउ समत्तो ॥
 मंघि ॥ ६ ॥

VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरवंदहो ।

णायकुमारु सवीरु गउ उज्जितगिरिदहो ॥ ध्रुवकं ॥

पणइणि पियवयणाहिं रंजेप्पिणु
वाँले समउ अलेयाभेयहिं
दुंदुहि गज्जइ वज्जइ झल्लरि
वग्गइ भडवल्लु डोल्लइ मेइणि
हयउल हिलिहिलिसइवियारें
गय विलंविघंटाटंकारें
मग्गु ण सुज्जइ लोयणहारें
सहुं पहुणा साहणु वच्चंतउ
तहिं दिट्ठउ अंवयवणु केहउ
णावइ तिउरवहरिगलकंदल्लु
मुच्छियपडियभसलकसणुज्जल्लु
सोँ संपत्तउ विसतरुवरवणु
तडियइं दूसइं बहुमंडवियउ
वद्धा हरि मणँमुणियकुसासर्ण

जणणभवणे सहस ति थवेप्पिणु ।
तिहिं घरणिहिं सह ससहरतेयहिं ।
चल्लइ राणउ अरिकरिकेसरि ।
कंपइ फणिवइ खिज्जइ णाइणि ।
रहवर चलिय चक्किकारें ।
किं पि ण सुम्मइं अलिइंकारें ।
उड्डियपयहयरयपन्भारें ।
अड्डइ जलंती णामें पत्तउ ।
विसभरियउ विसहरमहुं जेहउ ।
साहामयसुयचलपिँछुज्जल्लु ।
णरकंकालरासिपंडुरतल्लु ।
णावइ हरसिरु हड्डुविहूसणु ।
मुंडियाउ दासी जिह थवियउ ।
णं कुसीस परिगणियकुसासर्ण ।

5

10

15

घत्ता—कुडिलंकुसवसणहिं णिच्चमेव पडिवण्णउ ।

हंत्थिहिं सोहइ दाणु जेहिं सबंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वालिं. ३ E अलग्नं. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D हत्थेहिं.

He encamps there and enjoys the poisonous mangoes without any harm

भमियइं दमियइं सद्दइं मुक्कइं
उग्गीवाणणु काणणे हिंडइ
करहुल्लउ दक्खारसु मग्गाइ
डज्जउ रूई केण ण याणिय
कुंजरु पउरु गवेसइ सल्लइ
करहैहो पीलु गिरारिउं रुच्चइ
घोलंतेण रुद्धभूभापं
रत्तउ लंवमाणु णग्गोहउ
दुद्धरभारकिणं कियवरतणु
खरखरीहिं गिरु णिट्ठुरु भुक्किउ
राउ सपरियणु रसु आकंखइ
को वि ण मरइ णेय मुच्छिज्जइ
चोच्चविसेसरसेण य रसियउ

रहचक्कइं तुण्हिक्कइं थक्कइं ।
कहुयवेल्लि णउ दंतहिं खंडइ ।
अवरहिं महुरहिं वेळ्ळिहिं लग्गइ ।
वोक्कडजडविडसत्थे माणिय ।
जासु सरैते हियवउ सल्लइ । 5
अण्णु ताप आसण्णु वि मुच्चइ ।
फलपवालकिसलयसंघापं ।
महिसिहिं^१ भक्खिज्जइ णग्गोहउ ।
को वि घवलु माणइ कोमलतणु ।
काणणहरिणहं कण्णे सुद्धंकिउ । 10
गरलंवयफलाइं आलुंखइ ।
जगे वलवंतु पुण्णु किं छिज्जइ ।
रायहो अग्गए थाइवि हसियउ ।

घत्ता—दुम्महुं णामे भिल्लु तेण णाउ पच्चारिउ ।

विसंअंवयवणु एउ एण लोउ संघारिउ ॥ २ ॥

15

Five hundred warriors offer their services to Nagakumara. March to Antaraputa

गुरुतरुहलरसविसवसभग्गा
पेक्खु देव हहुइं पुंजलियइं
मइं आहरणइं वत्थइं लइयइं
वइरि णं पहरइ णियइ णियत्तइ
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।
पलइं पलासिहिं गिद्धहिं गिलियइं ।
पइं पुण्णइं संपुण्णइं रइयइं ।
विस्सु वि अमियंरूवेण पवत्तइ ।
अण्णण्णहो अण्णण्णे साहिउ । 5

2. १ ABD विल्लिहिं. २ E रसंते. ३ E °हि ४ A गिरालिउ. ५ BD महिसेहिं. ६ AB का वि.
७ C रडुक्किउ ८ ABD विस्सु.

3. १ D पुंजवियइं. २ C पलासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं अमित्तइं. ४ E °णि. ५ E
अमित्त पुण्णेण.

पत्तवत्तर्धरघरणीधीरहं
 तेहिं णवेप्पिणु भणिउ भडारा
 उज्जेणिहिं मुणिणाहें सिद्धउ
 पुट्टि जणेसइ सो तुम्हहं पडु
 जा पडिवण्णु तेहिं विजयाणउं
 जंतें रहु रहेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।
 अम्हइं किंकर देव तुहारा ।
 विसहल्लु जासु सरीरि पड्डुउ ।
 तुहं दिट्ठो सि णाह णं महुमहु ।
 भिच्चत्तणु ता दिण्णु पयाणउं । 10
 करिसंकडि करि कह वि हु णीणिउ ।

घत्ता—अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरपुरवरे अत्थि अंतरराउ णरेसरु ॥ ३ ॥

4

Nagakumara received by the king of Antarapura The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu
 Nagakumara expresses a desire to accompany him.

विजयविलासिणि णेहें लइयहो
 घरि पइसारिउ मंगलघोसैं
 भणिउ पुरेसैं सुहु भुंजंतइं
 अहिणव तुम्हइं अज्जु जे आया
 मंडलियहो अरिवम्महो जांयहे
 विलसियकामहें मज्जे खांमहे
 कुमंरिहे कारणे मच्छरभरियउ
 सिंधुविसयवइ विसममहाभड
 राउ पर्यंडपजेर्यणु वलियउ
 अरिवम्महो साहिज्जु करेवउ
 सुंयणमणोणयणहं वि सुहकर

सो संमुहु आयउ रइदइयहो ।
 अब्भागयविहि कय परिओसैं ।
 अच्छहु मंदिरि कण्णकंतइं ।
 अम्हइं रक्खिय सज्जणछाया ।
 णियसससुयहो णिमित्तं णिहियहे । 5
 दूआसामहे गुणवइणामहे ।
 सीहउरहो हुंतउं णीसरियउ ।
 असिधारादारियपरगयघडु ।
 गिरिणयरेसहो उण्णरि चंलियउ ।
 अज्जु वण्ण तर्हिं मइ जाएवउ । 10
 गमणहो कारणु काहिउ णरेसरं ।

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु ढोयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरह. ७ E विसहरु.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुवरहिं. ५ C होतउ. ६ E पजेवणु. ७ E चंडियउ ८ E मइ तर्हिं. ९ ABC omit this line. १० D मणयणह, E मणायणह. ११ E णारदें

March to Girinagara.

| | | |
|-----------------|-------------------|----|
| संगामभेरीहिं | णं पलयमारीहिं । | |
| भुअणं गसंतीहिं | गहिरं रसंतीहिं । | |
| सण्णद्धकुंद्धां | उद्धुंद्धचिंघां । | |
| उववद्धतोणां | गुणाणिहियवाणां । | |
| करिचडियजोहां | चलचामरोहां । | 5 |
| छत्तंधयारां | पसरियवियारां । | |
| वाहियतुरंगां | चोइयमयंगां । | |
| चलधूलिकविलां | कप्पूरधवलां । | |
| मयणाहिकसणां | कयवइरिवसणां । | |
| भडदुण्णिवारां | रहदिण्णधारां । | 10 |
| रोसावउण्णां | चलियां सेण्णां । | |
| तिहुयॅणरईसस्स | लुयवइरिसीसस्स । | |
| कुलगयणचंदस्स | अंतरणरिंदस्स । | |
| दुग्गावहारेण | जणपायभारेण । | |
| धरणी वि संचलइ | मंदरु वि टलटलइ । | 15 |
| जलणिहि वि झलझलइ | विसहरु वि चलचलइ । | |
| जिगिजियखग्गां | णिहलियमग्गां । | |
| समरेक्कचित्तां | गिरिणयरु पत्तां । | |
| सुकयां फलियां | मित्तां मिलियां । | |
| अरिवम्मरायस्स | इच्छियसहायस्स । | 20 |

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु वलवंते सहुं जुज्झइ ॥ ५ ॥

Anvarma's warriors resolve to put up a good fight

सण्णज्झंतु भणइ भडु वच्चमि

अज्जु धइरिसीसें रणु अच्चमि ।

5 १ C केघाइ २ E उद्धद्ध. ३ D रोसाविवण्णाइ, E रोसाइवउणाइ. ४ C तिहुअण; E तिहुवण.
५ E सजुज्झइ.

कडिवि अज्जु वइरिवणसोणित
 को वि भणइ उज्जुयपय देप्पिणुं
 हुयवहे धिवमि पेक्खु सुहडत्तणु
 को वि भणइ लइ सत्थइं सिक्खिउ
 अज्जु धम्मु कयगुणहंकारउ
 को वि भणइ पडु भूमिणियत्तणु
 चंचलु खुप्पइं कुच्छियरंगइं
 को वि भणइ खैलवेसावाडुं
 सामिहे केरउ रिणु आवग्गउ
 खट्टामरणे काइं करेसंमि
 रायपसायसुसाउहे साउहे

वडुउ अंसिवरे मेरउ पाणित ।
 पिसुणकच्चुं पडुपुरउ लुणेप्पिणु ।
 कंते^१ महारउ णं सुकइत्तणु ।
 अज्जु वराणणे हउं रणे दिक्खिउं । 5
 अज्जुं मोक्खु महु बाणहो केरउ ।
 दिण्णउ संरिवि ण करमि णियत्तणु ।
 धरियउ धरियउ पडइ कुसंगइं ।
 खाउ अज्जु सिव हियउ महारउ ।
 को वि भणइ महुं वट्टइ लंगउ । 10
 को वि भणइ सरसयणे मरेसमि ।
 अज्जु करमि हउं छेउ पराउहे ।

घत्ता—णिग्गयाइं रोसेण मणिकंचण कवयंगइं ।

उहयबलइं लगाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुक्कहकललकइं
 वज्जमुट्टिचूरियसीसकइं
 सुरकामिणिमणयणणिरिकइं
 मोडियछत्तदंडधयसंडइं
 मुंडखंडखावियचामुंडइं
 महियलि लोट्टथोदुग्घोदुइं
 लोहियलोहियाइं गयजीवइं
 रणरयमइयइं मुच्छए घुलियइं

भेसियसुक्कसकचंदकइं ।
 उरयलभरियफुरियचलचकइं ।
 विजयलच्छिसुरगणियमिरिकइं ।
 विहडियणिवडियाइं सयखंडइं ।
 रंडेपिंडडेवियभेरुंडइं । 5
 कुलवलविहवमरट्टविसट्टइं ।
 जमभडणीयइं पित्तइं पीयइं ।
 हयमुहलालाजलविच्छुलियइं ।

6. १ E मेरउ आसिवर पाणित. २ C उज्जय. ३ E देविणु. ४ DE कंटु ५ C लुहेप्पिणु. ६ C हुयवहो, E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु बहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्टा°. १७ E करेव्वउ. १८ E णिग्गियाइं.

7. १ C विरिक्कइं. २ E तुड. ३ E लोट्ट. ४ E विह्वि. ५ E °हिय. ६ D विच्छलियइं.

विलुलियंतमालापक्खलियइं कठिणगयापहारणिद्वलियइं ।

असिणेहसणभडहुयँवहजलियइं सूल्लेल्लकुंतग्गिहिं हुल्लिइं ।

10

घत्ता—एहए सुहडवमालि कप्पहुमु जिह सूडिउ ।

वालें हउ वाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara The latter is introduced to Anivarma as his own nephew

जं सामंतपमुहु भडु मारिउ

खग्गकरेण वइरि हक्कारिउ ।

तं धाइय जयविजय भयंकर

चंड चंडपज्जोयहो किंकर ।

ते वि अछेयाभेयहिं रंधिवि^१

अँप्पिय णायकुमारहो वंधिवि ।

सयल सुहड संगरे ओसारिवि

पडिअलपहरणपसरु णिवारिवि ।

घरिउ कुमारें सीहउरेसरु

णांइं विडणें खयदिणणेसरु ।

5

पुच्छिउ अब्भुर्यभावियमइणा

अंतरपुरवइ गिरिपुरवइणा ।

एहु कामुं किं हुउ णारायणु

दीसइ गुणमहंतु जसभायणु ।

तेण पउत्तउ मइं वि ण याणिउ

अहिणउ आयउ घरे सम्माणिउ ।

परथापं रिउफुरणु णिसुंभिउ

चंगउ पाहुणएण वियंभिउ ।

अवरें उत्तु रायसियसेविहे^२

उप्पणउ पुहईमहएविहे^३ ।

10

घत्ता—एहु सो णायकुमारु परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter

तं णिसुणेवि मामु सतोसिउ

जंयजयसइं विजउ पघोसिउ ।

पणवमाणु सससुउ अवरंडिउ

रणचंडहिं भुर्यदडहिं मांडिउ ।

ससुरें सुंदरु साहुक्कारिउ

तेण वि वद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइ, E घुलियइं

8. १ C सामंतु पमुहुभडु. २ D पचडपजोयहो. ३ C रुमेवि. ४ ABD अप्पिवि. ५ E णाय. ६ E अब्भुअ. ७ ABCE कासु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

बद्ध जि सोहइ पट्टु णरिंदहो
 कव्वणिबंधु जि सोहइ णिवंजसु
 छुइ मा णासउ खग्गालिंगणे
 किं सोहंति ण बद्ध मउब्भड
 तुह पोरिसु किर केण खलिज्जइ
 इय संबोहिवि मुक्कु सुहंकरु

बद्ध जि सोहइ दंतु गेइंदहो ।
 बद्ध जि सोहइ जगे पारयरसु ।
 बद्ध जि सोहइ सुहइ रणंगणे ।
 परत.विर पडंति घणथणभड ।
 तुह जसरासि केण मइलिज्जइ ।
 जयाविजयाहिउ जायउ किंकरु ।

5

घत्ता—पुरवरे सयल पइट्टु कयसोहावित्थारें ।

10

गुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain A letter-bearer arrives

णिवंचउरंगणिवा इव फेडिवि
 दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु
 देउ पयाबंधुरु किं वण्णमि
 वियडकडयकीलियसुरकंतहो
 जिणवत्थावहारवउ संसिवि
 णाणसिलहिं णियणाणवडंचलु
 सिहरें पावियकेवलणाणइं
 धित्तदेहककरदरिदुग्गइं
 विरइयबंधुणिरुवुंहेसइं
 डिंभयभयहरणेक्कविहाणइं
 दीणाणाहदिण्णधणपउरहो

थविवि तिक्खकरवालें ताडिवि ।
 थिउं गिरिणयरणिवासु करेप्पिणु ।
 हउं णियकुक्कइत्तणु अंवगण्णमि ।
 अण्णहिं वासरे गउ उज्जितहो ।
 लक्खणपंतिं फुरंति णमंसिवि ।
 धोइंउ वयजलेण कउ णिम्मलु ।
 वंदिय मुणिवरणिव्वुइठाणइं ।
 सुरकामिणिभवपावणमग्गइं ।
 थाणं गयप्फलणियरुहेसइं ।
 जोइंय जक्खिणिणिलयणिवाणइं ।
 पुणु आयउ सुंदरु गिरिणयरहो ।

5

10

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तविहूसियकंडु पत्तु पक्कु लेहारउ ॥ १० ॥

३ E गयदहो. ४ E णिय°. ५ MSS वप्प.

10. १ C बलचउरग. २ C अरिहे, E अरिहि. ३ A थिरु. ४ E मणि मण्णमि ५ CE उज्जंतहो.
 ६ E °वति. ७ E धोयउ. ८ CE रुउ उहेसइं. ९ ABCD थाणु. १० CE जोइवि. ११ A
 णवाणइं. १२ E तिरिहकारिउ. १३ D पत्तु.

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters

गयउरवइणा उच्चियदप्पे
चंदमुहे चंदाहावप्पे
कुरुकुलपविउलणहयलचंदे
सो मयरद्धण अवलोहेउ
उववणणवट्टुमकीलियसुरवरे
महु सुहचंदु भाइ गरुयोरउ
ताहे^३ सुहदहे^३ तेण विणीयउ
कमलप्पह कमला सुहमाणण
आणंदप्पह गायसिरी सइ
कणयमाल एयउ सत्त वि लइ
पत्तवसंतसमए विहसंतिउ
दिट्टउ सोमै खयरै कण्णउ
गंपि अलंघणयरे मइमंदहो
वज्जोयरिदेवीपाणेसै
कुलसकंठरुप्पिणिसुयताए

रयणमालघरिणीकंदप्पे ।
मुयभायरकयसोयवियप्पे ।
लेहु विसज्जिउ जो अहिचंदे ।
एम कज्जु आहासइ वाईउ ।
वच्छाजणवए कोसंवीपुरे ।
वसइ सुहदापाणपियारउ ।
णिसुणि सत्त संजायउ धीयउ ।
कमलसिरि वियसियकमलाणण ।
कणउज्जल उज्जल पाडलगइ ।
आयण्णहि कुमार विहिवसगइ ।
वणे वसंततिलयम्मि रमंतिउ ।
मरगयमणिचामीयरवण्णउ ।
कहियउ तेण सुकंठखर्गिदहो ।
णहयलगमणे जमभडवेसै ।
आवेप्पिणु णहयरणरराए ।

5

10

15

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पहु तुहुं दुत्तियमिच्चु मइं तुम्हहं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha

पिसुणिउ तुह जसु वरकइकव्वे
पिसुणिउ तुह जसु तंतीसहे
णिसुणिउ मइं माहियालि पायालय

गाइएण सुइमहुरे दिव्वे ।
पिसुणिउ तुह जसु वंदिण णहे ।
विसहरेहिं देवाहिं सग्गालए ।

11. १ E °यउ. २ E गरुवारउ. ३ E °हि. ४ D कणयकंति. ५ C पत्ते ६ E सुव.

12. १ C omits first three feet of this कडवक.

तं णिसुणेप्पिणु गउ जायंधरि
सहुं परिवारें णिउ खगपुरिसंहिं
पिहिउ अलंघणयरु चउरंगहिं

हरिणगंधलुद्धउ णं केसरि ।
कणयविमाणें वड्ढियहरिसंहिं ।
भडमायंगरहेहिं तुरंगहिं ।

5

घत्ता—ता णीसरिउ सुकंठु वइकंठु व परबलहरु ।

चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort

णवजलहरेहिं वं जललव मुअंतेहिं
रणझणियमणिकिंकिणीसोहमाणेहिं
सोवण्णसाडीणिबहुद्धिंधेहिं
दंतंगणिभिण्णहरेणरवरंगेहिं
भणियं कुमारेण कयतियसतोसेण
परधरणिपरतरुणिपरदविणकंखाए
लवियं सुकंठेण मा मरसु ओसरसु

दढकठिणपविवलयपरिवद्धदंतेहिं ।
अणवरयपरियलियकरडयलदाणेहिं ।
करणासियागहियगयणाहगंधेहिं ।
भूगोयरा खेयरा थिय मयंगेहिं ।
पाविट्ट खद्धो सि एएण दोसेण ।
मरिहीसि दुच्चार खलचोरसिक्खाए ।
णियजीवियाकाम कामिणिसुहं सरसु ।

5

घत्ता—ता दोहिं मि कुद्धेहिं णिल्लूरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणचुय
चित्तविचित्त तेण ते चलयर
धम्माविमुक्क तेण ते ह्यपर
तिक्ख तेण ते वस्मुल्लूरण
चलइ ण वइरि खद्धु खयकालें
एत्तहिं वालपमुहभडवीरहिं
तहिं अवसरि करि करिणा जित्तउ

उज्जुय तेण जि ते मुक्खुच्चुय ।
पेहुणवंत तेण ते णहयर ।
रोसविसिण्ण तेण ते दुद्धर ।
सहल तेण ते आसाऊरण ।
रुद्धु पयावंधुरसरजालें ।
परबलु जित्तउ संगरि धीरहिं ।
दंतिहिं भिंदिवि माहियलि धित्तउ ।

5

२ E °सिहिं. ३ E मुवंतु.

13. १ E °व्व. २ E पुणु. ३ AC णिवद्ध°. ४ E दंताग. ५ C अरि. ६ E जीविय.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण्ण. ५ E आसादरए.

६ A तुट्टु. ७ ABC omit this line. ८ A जित्तउ.

विष्णि वि पयगइं चैय समाणा
विष्णिं वि रणरसरंजियभइयण
विहिं वि चलंतहिं धारालगगइं
कणरणंति कडियलंकिंकिणियउ

विष्णि वि महियरणंह्यरराणा ।
वे वि जलण जह राहवरावण ।
खणखणंति पहरंतहं खगगइं ।
जय भणंति सुरवरकामिणियउ ।

10

घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंठहो^{१३} सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura

हए सुकंठे जमरायपरिगहे
वज्जकंडु तहिं रज्जे ठंवेप्पिणु
कणहु व रणे सिस्सुवालु वहेप्पिणु
गयउरु गंपि मिलिउ अहिचंदहो
इयरउ सत्त वि लेवि विवाहें
धणंणिहि वच्चउ विहलुद्धरणें
हियवउ गुप्पउ जिणसंभरणें
जियउ पंवि असहायसहेज्जउ
अम्हारिस जे मणुय वराया
लइ जियंतु जीवंतं वि ते मुय

भेह्हाविय कुमारि वंदिगहे ।
तासु वाहिणि रुपिणि पंरिणेप्पिणु ।
विजयसेस सुरदिण्ण लएप्पिणु ।
तेण वि चंद दिण्ण वरचंदहो ।
गयउरे थिउ पहु परमुच्छाहें ।
जुंवणु जाइ जाउ तवयरणें ।
पाण जंतु मुणिपंडियमरणे ।
णायकुमारु व कयपरकज्जउ ।
किमि ते जणणीसोर्णियजाया ।
मायाथणघणत्तणासण सुय ।

5

10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरणीथणयलु ।

णायकुमारु अणंगु पुष्पयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयतविरइए महाकव्वे
बहुकुमारीलभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

१ E पयगयवेय, C वेय. १० ABD. णं णह्यरराणा. ११ ABC omit this line. १२
BD कडियलि. १३ E °ह.

15. १ E थवेप्पिणु. २ E पणवेप्पिणु. ३ A घणहिं वि. ४ C जेव्वणु सहलु जाउ. ५ CE पर.
६ E सोयाणि. ७ E जीवंति ८ D तु.

VIII

1

Mahavyala enjoys life at Kusumapura

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहिययहरु ।

कुसुमउरे रवणणए धणपरिपुण्णए बाहिरपुरे हिंडइ पवरु ॥ ध्रुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु

धयरट्टमणोहरुं गच्छमाणु ।

सिहि णच्चमाणु कोइल्लु लवंतु

जोइयउ परावउ कल्लु कणंतु ।

पभणिउ तरुणिहिं मणियाँइ जाइं

कहिं सिक्खिओ सि तुहुं पक्खि ताइं । 5

ओसरसु कीर कोमलिय ललिय

मा भंजहि तुहुं मायंदकलिय ।

किं मुक्ख तिक्खचलचंचु धिवसि

पुप्फवइवेह्लि पुणु पुणु वि छिवसि ।

अच्छउ बाहिरे वेढिविं भुयंगुं

माणिउ केयइकुसुमंतरंगु ।

अब्भंतरलीणं छप्पण

रसवाँणदूणवड्डियमण ।

कुसुइणिर्यहे परमाणंदु दिंति

सीय वि ससियर पउमिणि डहंति । 10

उण्ह वि रवियर तहे सुहु जणंति

महिलउ पियदोसु वि गुणुं मुगंति ।

विणु सोहगं किं करइ वण्णु

अंबइयहे महुयरु णउ णिसण्णु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइं कहुयइं अंगइं भमरु ण चुंवेइं जूँहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइं ५ D वेढिवि ६ E भुअनु.
७ C रसपाण. ८ E कुसुयणियहि. ९ CE गुण गणति. १० C अच्छइयहो ११ E चुंमइ. १२
AB originally give रूयहे but correct it as जूहीयहे, D जूहीयहे, C तुइयहो, or
रइयहो; E रूवहो.

2

Mahavyala learns from a traveller about the Pandyan princess who did not like any man He goes to Southern Mathura and is seen by her

| | | |
|---|-------------------------------|----|
| ता दिट्टु पहिउ पंथेण जंतु | अच्छेरउ किं महिवीढि विंचु । | |
| कोकिउ पुच्छिउ जयवइसुणण | आहासिउ तहो पावासिणण । | |
| गंभीरविजयदुंदुहिणिणाउ | दाहिणमहुराहिउ पंडिराउ । | |
| सिरिमलयंसुंदरीभोइणीए | आलिंणिउ भोइ व भोइणीए । | |
| कामरइ धीय को मरइ जाहिं | चिंतंतु रूउ णिरु णिरुवमाहिं । | 5 |
| तहिं ^१ पुरिसु णरुच्चइ को ^२ वि केम | चुणिणण हयंगहो भंत्तु जेम । | |
| तं णिसुणिवि जयवइत्तणुरुहेण | कय गमणजुत्ति पहसियमुहेण । | |
| संपत्तउ महुराउरि पइट्टु | आवणे णिविट्टु लोएणं दिट्टु । | |
| णिवकिंकरु जयसिरिरमणसुंदुं | भइ कामरूउ णामे पयंडु । | |
| तें काड्डिय सा सुंदरि घराउ | णं करिणा करिणि महासराउ । | 10 |
| किर वत्ति हइमग्गेण जाइ | तहो जंतहो पुरउ ण को वि ठाई । | |

यत्ता—जोइउं कयमयाणिहिं चैलियहिं णयणेहिं मुद्धए विवणि णिसण्णु णरु ।

अहिमाणखयंकरु विरहंभयंकरु मणे पइट्टु णं कुसुमसरु ॥ २ ॥

3

The princess raises an alarm and Mahavyala has to fight the guards.
She is pleased with his victory

| | | |
|---------------------------------------|-------------------------------|---|
| पहवंतवाहधारासरीए | अण्णाउ पघोसिउ सुंदरीए । | |
| दूराउ जे अवलोइय जणेण | वलिवंडए रंभिवि हउं अणेण । | |
| णिज्जमि लग्गी विलवंति एम | परितायहि तुहुं मइं मणुयदेव । | |
| तामायउ रुसिवि खग्गपाणि | मरु मरु भणंतु दुव्वयणवाणि । | |
| परसंताविर पाविट्टु घोर | वल्लु वल्लु काणीण कुमारिचोर । | 5 |
| ता सो वि वंलिउ पुलइयसरीरु | महवालु कामरूवंकवीरु । | |
| वच्चंति वलंति हणंति ठंति ^३ | भमियइं करवालइं धगधगंति । | |

2 १ E वित्तु. २ E जइवइ. ३ E तहु ४ DE मलयासुंदरि. ५ D वरइ. ६ C^०हे. ७ E कहमि. ८ E भुत्तु ९ C लोएहिं १० C रमणसंडु; D^० रमणु सुंदु; E^० रमणिचंडु. ११ CE घाड १२ E जोयउ १३ C वलियहिं १४ E विहर^०.

3 १ ABE चल्लिउ २ C भति.

सरयणवसुणंदय विष्फुरंति

उद्वंतहं भयथरहरिउ भाणु

हकंतहं फुट्टइ भुअणैभाउ

ता कुद्धे जयवइणंदणेण

ओसरिवि सरिवि उल्ललिवि मलिवि

वलवंतविवक्खखयंकरासु

अवरोप्परु लग्गिवि खुणुखुणांति ।

णिवडंतहं फणि बंधइ ण ठाणु ।

पहरंतहं उद्वइ णहे णिणाउ ।

दरिसियमडथडकडमइणेण ।

खग्गेण खग्गु सहस त्ति खलिवि ।

तहो पंडिणरेसरकिंकरासु ।

10

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे^१ पत्थिवतणयहे^२ कमलु व वियसिउ^३ मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Pa idyan princess From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there, but the princess remains unmoved at his sight

हए कामरूवे पीडिय सरेण

मालइ वियसइ अलिलालिएण

जा जासु रत्त सा तासु णारि

विण्णि वि णवपेम्मै छाइयाइं

तावायउ पंथिउ भणिउ तेण

कहिं आयउ किं पइं दिट्ठु चोज्जु

उज्जेणिहिं सिरिजयसेणु राउ

मेणइ सुयं जइ वि अणंगसरिसु

तं णिसुणिवि पुच्छिउ तेण पंडि

रेविवारे पइइउ सहं वरेहिं

णियवायाजियकलकंठियाए

दिण्णिय कुमारि परिणिय वरेण ।

चक्की चक्केण णिहालिएण ।

इयरहो पर भीसण पलयमारि ।

णिवसंति वे वि रइराइयाइं ।

वरइत्तं णवपंकयमुहेण ।

ता देसिउ भासइ तासु कज्जु ।

सुहवइआलोयणंजणियराउ ।

ण समिच्छइ इंदसमाणु पुरिसु ।

गउ उज्जेणिहिं वरु मुइवि चंडि ।

रायालउ अवरेहिं मि वरेहिं ।

जोइउ सउहयलपरिट्ठियाए ।

5

10

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियए ।

वरु वम्मह जेहँउ वरहि ण एहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल, E भुवण. ४ D सारिवि. ५ ABCE °हो ६ ABCD ° य

4. १ D आलोयणि. २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ. ७ E जोहउ.

Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु एहु भाइ
हो होउ माए किं जंपिण
पोसंतु ससामिहे तणउ पक्खु
गउ गयउरि दिट्ठु अणिट्ठुकालु
पणवंतं वोळ्ळिउ देवदेव
सो णायकुमारु जि होइ णण्णु
दंसमि पहु हउं इच्छिउ न जाए
महु दिज्जउ पहरुवंकचीरु
अवलोडउ पइ मेइणि कंमंतु
मुणियउ सइउ तं चित्तयारु
आलिंणिउ सुपुरिसलक्खणेण
वालंकदेहु हरिसेण भिण्णु
आलिहियंचेलकरु वाउवेउ
खं किरणट्ठिणंतरे घरे पइहु
सम्माणिउ माणं रुढएण

अवसंति ण वियसइ कण्णजाइ ।
णयणइं लग्गंति ण विप्पिण ।
ता सो णीसरियउ चारुचक्खु ।
घरु पइसिवि भायरु जेट्ठु वालु ।
सुंणि जासु करेसामि हउं मि सेव । 5
रुवेण कामु चाएण कण्णु ।
इहु इच्छिज्जइ कण्णाए ताए ।
ता गयउ तमालउ झत्ति वीरु ।
विप्फुरियल्लुरियकरु विक्कंमंतु ।
दे देहि लिहि वि पच्चक्खुं मारु । 10
ता दिट्ठु लिहिउ तं तक्खणेण ।
चित्तयरहो दम्मसहासु दिण्णु ।
गउ पुणु वि णिहेलणु तिक्वतेउ ।
पडपाणि भाइ भइणीए दिट्ठु ।
वयणं तंवोले पीढएणं । 15

घत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिविरइयविरहजरु ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini

सरसुच्छुदंडकोवंडधारि
हेलि मयणु ण किं वड्ठुउ हरेण
किं मुउं किं जीवइ एहु पुरिसु

परमेसरं माणिणिमाणहारि ।
किं दाविउ कोऊहलु णरेण ।
चित्तेण विवज्जिउ एण सरिसु ।

- 6 १ C इत्तराउ २ F. सुणु. ३ D विक्कंमंतु. ४ ABDE लेहि. ५ ABCD पच्चक्खु.
६ C तो. ७ E आलियहि. ८ E जि ९ E खण. १० E पीडिएण
८. १ E सुणु. २ C परमेसर. ३ BD हले ४ E सुक्ख.

जइ अत्थि वप्प संपइ जुवाणुं
 तं णिसुणिवि बोळ्ळिउ सुंदरेण
 सच्चउ सुंदरि वरु कामएउ
 सच्चउ जि मयरविंधेण जुत्तु
 किं बहुएं आणमि करमि तेम
 भड्डु एम भणेप्पिणु णवणवेण
 जेठुं^५ एकोयरसंभवेण
 वालें दक्खालिउ पत्थिवासु
 पणवइं णियभिच्चहुं करहि करणुं
 अक्खिउ वइयरु संचालिउ राउ
 उज्जेणि पत्तु पडु णेहघुलिउ
 पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लहु महु धरहि पाणु ।
 सलहिज्जइ सुयणुं पुरंदरेण ।
 सच्चउ जे रइपीईसमेउ ।
 गुणवंतु जयंधररायपुत्तु ।
 अट्टमइं दियहे तुह मिलइ जेम ।
 गउ हत्थिणामपुरवरु जवेण ।
 जर्यवम्मजयावइतणुरुहेण ।
 एहु मज्जु भाइ जयलच्छिवासु ।
 एवहिं पुणु एयहो तुहुं जि सरणु ।
 परिढकवुक्कभेरीणिणाउ ।
 अद्धवहे गंपि जयसेणु मिलिउ ।
 लहु दिण्ण कण्ण विरइंउ विवाहु ।

घत्ता—पियदूयहो वयणहिं जोइवि^३ णयणहिं अवरोप्परिहिं जि लग्गइं ।
 बहुवरइं सुरत्तइं विण्णि वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance Nagakumara comes to Meghapura

णिवसंतें संतें संतयाहं
 हरिखंधवंधु णीरंधु गणिउ
 कोऊहलु किं पइं मुंणिउ वप्प
 भणु भणु तं णिसुणिवि भणइ भिच्चु
 मेहउरि मेहवाहणु णरिंदु
 पिय मेहवाल रइकइयवाल
 जाणेप्पिणु चलपयवडणभंगु
 सो णरवरु तहे मणमाणु महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।
 कामेण महावालंकु भणिउ ।
 दाहिणमहियलि वड्डियवियप्प ।
 किंकिंधमलए कयवइरिमिच्चु ।
 बुद्धिए सुरगुरु रिद्धिए सुरिदु ।
 सुय तिलयासुंदरि णीलवाल ।
 णच्चंतिहिं जो वायइ मुइंगु ।
 एही पइंज्ज जणु सयलु कहइ ।

५ E जुआणु ६ AB सुयण, ७ AB omit this line. ८ C omits this foot

९ CE पणमइ १० D करणु, ११ E पयसारिउ, १२ E विरयउ, १३ E जोयवि

7, १ DE सुणिउ, २ E कइ°, ३ E मुयंगु ४ C पाइज्ज, E पयज्ज.

राएण भणिउ कयकामकील
किं सा ण जित्त वाइत्तएण
भो भो कयसुरणरखयरसेव
लइ आउं जाहुं पुरे जेत्यु जेत्यु

ण गओ सि काइं महिभमणसील ।
भिच्चेण पउत्तु सइत्तएण ।
आउज्जाविज्जा महु णत्थि देव ।
घरिणीउ धवेप्पिणु तेत्थु तेत्थु ।

10

घत्ता—सहुं तौहिं णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।
मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her A merchant tells
him that there was a Jina temple in the Toyavali island

आयउ सवडंमुहु मेहवाहु
घरि पुज्जिउ तरुणिविइण्णडाहु
पयचलणमिलिउ वाइउ मुयंगु
तो दिण्ण कण्ण जाइउ विवाहु
थिउ रामइं सहुं रामाहिरामु
अण्णहिं दिणि सावयधम्मसाहु
रयणइं ढोइवि दिट्ठउ णरिंदु
परंतीरचोळु किं तेण सिट्ठु
णं एकवीसमो भावणिंदु
छउमत्थघरत्थफणिंदवंदु
दीसहि णावड वाहमु रुहु
पज्जलियविचिहमाणिक्कदीउ

पइसारिउ पुरि रिउहरिणवाहु ।
उप्पेत्यसुकंठंससंकैराहु ।
जोइउ वलेवि मुद्धइं अणंगु ।
सिरिसंगेणं णं तुट्ठउ विवाहु ।
णावइ सीयइं सहुं देउ रामु ।
संपत्तु ससुरघर वणियणाहु ।
मयरद्धएण पुच्छिउ वणिंदु ।
सुणि सुंदर तुहुं णं दहमु विट्ठु ।
तेवीसमु णं संठिउ सुरिंदु ।
णं वप्प पंचवीसमु जिणिंदु ।
लंघेप्पिणु भीयरु झससमुहु ।
तोयावलि णामे अत्थि दीउ ।

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घत्ता—तहिं जिणवरमंदिरु णयणाणांदिरु चामीयरणिम्मिउ विमलु ।
महियलंसरसंभउ णिच्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु ७ CDE तिहिं.

8. १ D मुकठि. २ AB सुसंक ३ E वायड. ४ CE जायड. ५ E सिंगे. ६ E सुहुं. ७ D
तौर ८ D तेवीसमु. ९ D वाहरमु १० ABD तेयावलि. ११ A संतड.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help They were guarded by a Vidyadhara Nagakumara thinks of his Vidyas and with their help goes to the island

सप्पुरिसु व थिरमूलाहिटाणु
 सप्पुरिसु व कइसेविज्जमाणु
 सप्पुरिसु व परसंतावहारि
 सप्पुरिसु व तहिं वडविडवि अस्थि
 अण्णाउ भणंतिउ पुक्करंति
 गयहत्थे सुहउं रक्खियाउ
 वड्ढिमउ न जंपहुं देइ ताहुं
 हक्कारइ वारइ णेहंतुरिउ
 तहिं अच्छइ भीसणु सुहउचंडु
 णिज्जाइय देवि सुउंसणिल्ल
 किं किज्जउ दिज्जउ अँज विज्ज
 अण्णु वि संवाहणि देहि तेम

सप्पुरिसु व अकुमुमफल्लणिटाणु ।
 सप्पुरिसु व दियवरदिण्णटाणु ।
 सप्पुरिसु व पत्तुज्जरणाकारि ।
 जहिं करइ गंडकंडुयणु हन्थि ।
 तहु उप्परि ऋण्णउ उत्तरंति ।
 मइं अण्णु देव णिगिक्खियाउ ।
 मो जोहुं भीसु मेयरमुयाहुं ।
 अण्णु वि भयवल्लमाहयंफुरिउ ।
 ता चिंताविउ मणे पुरिसचंउ ।
 संपत्त भणइ गुणगणग्गिमाहु ।
 पहु भणइ देहि आहारविज्ज ।
 परतीरु जासि अज्जेव जेम ।

यत्ता—ता दिण्णउ विज्जउ णिरु णिरंउज्जउ ततो देवीण सुउंसणण ।

पहु संवाहणियण णिउ घणथणियण अमरहरेण णांगणण ॥ ९ ॥

सो वालु महावाहु वि मुत्तेउ
 कणथच्छविणिज्जियतरुणतवणु
 कउ वीरिंहो मंदरसित्तणेहु
 पइं जिण णिदिउ ।वट्टलु णरंगु
 तुह समु कंचेणु तणु सत्तु मिच्चु
 असुहारियाउ णीत्तागियाउ

कंतावसेहिं कं तावसेहिं
तुहुं जगगुरु अवसं सारएहिं
वम्महवेपं परमुच्छियाइं
सित्तइं तुह वायाजीवणेण

नाविज्जइ सुरहिं सतामसेहिं ।
सुहु हिउ हिंडियसंसारएहिं ।
भूअइं अइरइरसमुच्छियाइं ।
पडिवण्णउ उवसमु जीवणेण ।

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घत्ता—इय वंदिवि जिगवरु हरिहरु दिणयरु कमलासणु गुणरयंणणिहि ।
तवजालाभासुरु कंपावियसुरु भवकाणणणिहुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the
eldest of them gives an account of themselves The town of Bhumitilaka

उचुंगसिहरु सुरगिरिसमाणु
पहु भिच्चहिं णाणारसविहिण्णु
आया जिणहरु मज्झण्णयंले
उट्टिउ अवलोइंउ गयणमग्गु
मंदारकुसुमकयकेससोहु
थोव्वैडथणमंडलघुलियहारु
रंखोलमाणकचीकलाउ
कयलीकदलसोमालियाउ
रायाएसं वालेण तेण
आयउ पडुणा परिपुच्छियाउ
पुक्कारु करहु किं णिच्चमेव

आसण्णु गंपि मणहरु विमाणु ।
भोयणु भुत्तउ विज्जाए दिण्णु ।
अण्णायपुव्वकण्णावमाले ।
दिट्ठउ कुमरेण कुमारिवग्गु ।
सासाणिलणिवडियमहुयरोहु ।
पयमंजीरयझंकारसारु ।
परितायहिं तायहिं कयपलाउ ।
आह्वयउ सव्वउ वालियाउ ।
वालुंगपहरतासियणिवेण ।
तरुणीउ तरुणहरिणच्छियाउ ।
ता भणइ जेट्टु सुणि कहमि देव ।

5

10

घत्ता—णियडउं जि मणोहरु छुहपंडुरंधरु णंदणवणदुमरमियसुरु ।
एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणगिरिव.

11 १ C *काले. २ E अवलोयउ. ३ C युव्वड, D औवड. ४ E परकलाउ. ५ C omits this
portion from सव्वउ to आयउ in line 10 below. ६ E वालग, ७ A पडुणा. ८ C
णियडाउ. ९ C पकियघरु.

They were five hundred daughters of King Suraks' a who was killed by his own
nephew Pavanavega The latter had imprisoned them all

उक्त्वायैखगारम्बियसतेड
णामेण रक्त्रमहरक्त्र तणय
हउं पुत्ति मणोरमणामधेय
मंदाइणि णाट्टणि मयणलील
सामंगि मंगि सिंगारकंति
चंदप्पह चंदिणि चंदलेह
जयलच्छि अहिंसाएवि सोमं
चारित्तगुत्ति परचित्तचोरि
सोहग्गसीय सड रयणमाल
कांलंगि कुरंगि सुरंगि तुंगि
इय एवमाद् विहिपालिपाइं
लहं पंचसयाइं मणोहरीहिं
महु तायहो केरउ भाइणैड
तेणम्हइं एयउ मुद्धियाड

सिरिणक्कराड सिरिमउन्ममेड ।
बंधवपरिपालियन्वयणधिणय ।
पुणु विञ्जुप्पह पुणु विञ्जुवय ।
पुणु पोमिणि गोमिणि मृञ्जुलील ।
देवउ रेवड चाचित्ति नंनि ।
गाइत्ति सगसउ बुद्धिमेह ।
णवरंग रंभ रमणीयनेम ।
रउ काममारि नंधारि गोमि ।
मालड माल्दिणि कंठयकील ।
मउ कडवयजणणि वियारभंगि ।
तुम्हइं पञ्चनय णिहालियाइं ।
पिउ पुत्तिहिं पीणपभोत्तरीहि ।
णामेण पत्तिउड पवणउड ।
मग्गनें तेण न ल्दियाड ।

घत्ता—तें ह्यदार्दजण रक्त्रमस्विजण मारिउ जणणु भंउण स्वहं ।

घणतिमिन्धारण कारागारण बंधिवि भायर विज्ज महु ॥ ३२ ॥

पुरिसैं सयलाउ णिरिक्खियाउ
णंदिणिवालें णं णंदिणीउ
जइ मेल्लावहि तो होसि णाहु
ता भणिउ कुमारें कयदण
धणु खीणु वि विहलियपोसणेण
पारंभियवलिवलणिग्गहेण
संयणत्तणु सज्जणगुणगहेण
जुज्जिज्जइ किज्जइ कज्जसिद्धि
तहिँ अवसरे भिँच्चैं हक्कियाउ
पुरवरु गयाउ गयवरगईउ

लउडीयरेण परिरिक्खियाउ ।
अम्हइं मारुयजववंदिणीउ ।
णं तो किं लायहि देहे डाहु ।
दुक्खु वि चंगउ सुतवें कणण ।
मरणु वि चंगउ सण्णासणेण ।
रणु चंगउ दीणपरिग्गहेण ।
पोरिसु सरणाइयरक्खणेण ।
दिज्जइ विहलियदुत्थियहं रिद्धि ।
णीसेसउ कण्णउ कोक्कियाउ ।
पहु संचितइ मंतिहिँ मईउ ।

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घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूँरियउ ।

मण्णमि रायत्तणु जगे जसक्कित्तणु जेण दीणु उच्चैरियउ ॥ १३ ॥

15

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अल्लेयाभेय सिद्ध
रायालए वोळ्ळिउ पवणवेउ
रक्खहो महरक्खहो रज्जु देवि
मा कुमरिहिँ केरी करहि तत्ति
जणकवल्लवल्लणीलाविसाले
ता भणिउ सरसु मारुयजवेण
पियमुहकमलें अवलोइएण
ओहच्छमि हउं विरणवि वूहु
जं संसुरहो किउ तं करमि तासु
ता गय ते जोइय चैरणरेहिँ

ते दूय वे वि पुरवरे पइद्ध ।
आएसु देइ तुह मयरकेउ ।
णीसरु तुहुं पुरवरु परिहरेवि ।
मा हक्कारहि भीसणभवित्ति ।
मा णिवडहि कावालिणिकवाले ।
मारइ अणंगु विरहें णवेण ।
णउ सत्थें संगरे ढोइएण ।
आवेउ लेउ कण्णासमूहु ।
भक्खंतु लुद्धगिद्धंतमासु ।
पहरणइं लित्ति दीहरकरेहिँ ।

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४ E मारुयजवदणीउ, ५ ABCE omit this line, ६ E भिच्चइं, ७ E परियत्त
८ ABDE मज्जु वि ९ AB उरियउ.

14. १ E णीहरु २ E कुवरिहिँ ३ C कमल. ४ E मारुव. ५ E सुत्तरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहूसणपरियरिय ।

जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड

णं पंच सीह णं पंच जलण

णं पंच वि मयणहो पंचबाण

पंचहिं ह्यगयरहरहिय दलिय

पंचहुं वि रिउहुं गलवेवियाइं

दलियाइं रहंगइं रहवराहं

पहरंतहं जायंधरिणराहं

हय हय मुहफेडें थिप्पमाण

कए सेण्णभंगे सइं वाउवेउ

जायंधरिणा ओसरिवि सरिवि

हउ विण्णाणेण लहेवि रंधु

उच्छलिउ रुहिरु धाराए सरलु

णं पंच हत्थि मयागिल्लगंड ।

णं पंच मेरु संजायचलण ।

पंच वि धाविय उग्गयक्किवाण ।

णं पंडसुयहिं राणि कुरु व मलिय ।

पंचत्तहो णीयइं जीवियाइं ।

गज्जिय गय गयगंधेण ताहं ।

रहरहिय ण याणिय कहिं गयाहं ।

हिलिहिलिअंतवलिगुप्पमाण ।

अब्भिड्डिउं भडहं भंडणे अजेउ ।

असिणांसिवत्तु णिवडंतु धरिवि ।

छिज्जंतु दुट्टकंठट्टिवंधु ।

पडियउ सिरु णाइं सणालु कमलु ।

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घत्ता—उल्हाविउ वइरिहे मणगयखेरिहे^{११} कोवहुवासणु पज्जलिउ ।

असिवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलिउ ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणिउ कण्णापरितायणेण

विण्णविउ राउ जयलच्छिकामु

पहुणा रामेण व वाणरोहु

आणं भडणियरें तांयणेण ।

तुहुं अम्ह सामि पच्चक्खुं कामु ।

किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचह.

५ ABC omit this line, E पहरतहिं ६ C यतावलि ७ D गुप्फमाण. ८ CE कय°

९ C अब्भिड्डि. १० E आणा. ११ C खेहिरे १२ E विच्छलिउ.

16. १ C भायणेण. २ C सउ. ३ C पच्चक्ख.

मुद्धउ पियदंसणे हरिसियाउ
 वरतिलयँउ चंदणसुरहियाउ
 णयणेहिँ परंजियहरिणियाउ
 कलमंगलपुण्णमणोहराउ
 णं हंसिणीउ सुरतरुणियाउ
 करपल्लव उववणतरु णियाउ
 ह्यपवणवेयरक्खंकराय
 थवियाउ ताउ तिल्लु जि सईउ
 ते णवसेवय विणिहिय सुधीर
 आरुहिवि मणोहरु सुरविमाणु
 पंच वि जण मंणिभूसियसवासे

णं मलयमहासुसिहरि' सियाउ ।
 पवरच्छराउ णं सुरहियाउ ।
 णं गोउलगोविउ हरिणियाउ ।
 वड्डारियसयणमणोहराउ ।
 परिणिवि णीसेसउ तरुणियाउ ।
 पुरवरे गुणपसरियवयणराउ ।
 कय रक्खमहारक्खंकराय ।
 लीलालोइयणियपुरिसईउ ।
 तहिँ रक्खणु मंतीस वि सुधीर ।
 तेणोहामियसुरविमाणु ।
 आवेप्पिणु थिय पंडीसवासे ।

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घत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिँ ।
 जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरणाइं जहिँ ॥ १६ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयतविरइए महाकव्वे
 बहुकण्णाकल्लाणवीरकिकरलभो णाम अट्टमो परिच्छेउ समत्तो ॥
 संधि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय ६ E reads before this करपल्लवउववणतसणियाउ णं हंसिणीउ
 नुरतरुणियाउ. ७ ABCE मणोरहाउ. ८ E omits this foot. ९ ABC मुणिदूसिय;
 E मुणिभूसिय.

IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha
and then goes to the town of Tribhuvanatilaka

णिहणेवि पवणवेउ समरे रक्खमहारक्खहुं महि देप्पिणु ।
जायंधरि अरिदंतिहरि गउ दंतिउरहो महुर मुएप्पिणु ॥ ध्रुवकं ॥

| | | |
|-------------------------------|---------------------------------|----|
| पुच्छिय पंडियैपहु पंडीसरु | पुंहरपुंडरीउ परमेसरु । | |
| णं पंपुल्लफुल्लमाणससरु | उच्छुसरासणु गुणसंधियसरु । | |
| णवजलहरसरु संचल्लिउ सरु | चलइ सेणु थरहरइ फणीसरु । | 5 |
| ह्रिवरखुररयदंकियणेसरु | णयणाहिं ण मुणिय रयाणि ण वासरु । | |
| अंधेसे णववियसियउववणे | विमलगहीरंसरे सीयलवणे । | |
| दंतिणयरे णिवधम्मपसाहिउ | चंडउत्तुं पहु सरसासाहिउ । | |
| चंदमईदेवीउज्जोयउ | समुहुं एंतु जामाएं जोयउं । | |
| तेण वि सो पइसारिउ सभवणे | दिट्टए मुद्धे घणथणजोव्वणे । | 10 |
| पुत्ति पवड्ढियपरमाणंदे | दिण्ण मयणमंजूस णरिंदे । | |
| णेहु लहेप्पिणु सुहि मणेप्पिणु | दीहरच्छि सा तित्थु थवेप्पिणु । | |
| चउवण्णासमसोहियाणिलयहो | पुणु गउ णयरहो तिहुयणातिलयहो । | |

घत्ता—तहिं विजयंधरु मंडलिउ मंडलमेल्लइं धरुंइं लएप्पिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुणु करेप्पिणु ॥ १ ॥ 15

1. १ C रक्खह महि देविणु २ AB omit ध्रुवकं. ३ C पडिविपहु. ४ C पडुर. ५ D पुप्फु. ६ E ह्य. ७ E गहीरसारि. ८ ABC णिम्मलवणे. ९ C चडवत्तु १० E सोहिउ ११ ABCD जोइउ १२ C मुद्ध. १३ CE मोल्लई १४ C omits वणइं. १५ C कारणु.

Nagakumara marries Lakshminati who wins his affections very deeply

ग्रन् आयहो मयणहो विरइयउ
ना तहो रचट चंद्रहो रत्ति व
मुंयणहो सज्जणगुणगणतत्ति व
ग्र ऋटणाहहो भासाजुत्ति व
अरुहणहवणपारंभहो जुत्ति व
मग्गणयहो विप्पहो संकंति व
मम्मत्तहो सुधम्मणिव्वित्ति व
सरसहो सुललियकव्वपउत्ति व
वउयायरणहो कयपयवित्ति व
कुमुयायरहो णिसायरदित्ति व

तेण वि धीय दिण्ण लच्छीमइ ।
णवियहो भवियहो जिणवरभात्ति व ।
पत्थिवपहुहे पहुत्तणसत्ति व ।
निग्गंथहो तणुमणवयगुत्ति व ।
सामणित्तहो मंतहो खंति व ।
जोण्हाहारंधिसेसहो कंति व ।
दाणेसहो धरि ठिय रिसिपंति व ।
भमरहो णवसररुहरसमुत्ति व ।
देसहो णरवइणायपवित्ति व ।
जसवंतहो पुरिसहो जसकित्ति व ।

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वत्ता—किं कीरइ वेल्लिहिं फुल्लियहिं फुल्ल जाहं रसु चक्खिवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुरु जोहें णिरारिउ लग्गइ ॥ २ ॥

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए
सोहइ कउयणु कहए सुवद्धए
सोहइ मुणिवरिंदु मणमुद्धिए
सोहइ मंति मंतविरिउत्ति
सोहइ पाउनु सासम्मिद्धिए
सोहइ माणुनु गुणमंपत्तिए
सोहइ मरिणु कुमुमियसाहए
सोहइ माउउ उरयल्लच्छिए

सोहइ णरवर संचए वायए ।
सोहइ साहउ विज्जए सिद्धए ।
सोहइ महिवइ णिम्मलवुद्धिए ।
सोहइ किंकरु असिवरलुद्धिए ।
सोहइ विहउ सपरियणरिद्धिए ।
सोहइ कजारंभु समात्तिए ।
सोहइ सुहइ सुपोरिसराहए ।
सोहइ वरु बहुयए धवलच्छिए ।

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वत्ता —गुणहरु मुट्टिहे माउयउ सुद्धवंसु अणुणु वि कोडीसर ।

णहो कलत्तु सरामणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥

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3 CD add before this ' विमयविरत्तहो सतहो मुत्ति व ' ० C पुहुहे, E पहुहि. ३ AB
४ C मंति १ ० C मपति. ६ BCDE जिग्हाहार. ७ C णिवात्ति, E णियात्ति. ८ C
omits this foot. ९ C जामु १० C जामु, E जाड.

8. १ AB मत्त

Teacher Pihitasrava arrives at Tribhuvanatilaka and
Nagakumara visits him

| | | |
|----------------------------|---------------------------------|----|
| लच्छीमइमुहपंकयछप्पउ | गायकुमारु णवियपरमप्पउ । | |
| तिहुयणतिलयणयरे वणकीलए | इच्छियसुहु भुंजंतु सलीलए । | |
| अणुहवंतु सिय अच्छइ जइयहुं | पिहियासउ गुरु आयउ तइयहुं । | |
| णं समाहि णं सरसइ णं दय | णं खम पुरिसवेस विहिणा कय । | |
| णावइ उवसमु दमु जमु संजमु | णाइं अहिसए दाविउ णियकमु । | 5 |
| णं पच्चक्खु धम्मु सइं हूयउ | णं रि सिं सिद्धिविलासिणिदूयउ । | |
| णं तवसिरिसव्वंगहिं घडियउ | सीलगुणामलरयणहिं जडियउ । | |
| णं समिइहिं पयडिउ आहोयउ | णं दाविउ तिहिं गुत्तिहिं जोयउ । | |
| पंचवीसभावणभावंगउ | उज्झियबज्जन्मंतरसंगउ । | |
| सो जाइवि वंदिउ रइरमणें | दिण्णासीस मणोरुहदमणें । | 10 |

घत्ता—इसिणा धम्मबुद्धि भणिउ वियसेवि बोद्धिउ गायकुमारें ।
धम्मु ण याणमि देव हउं अच्छमि छायउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava Remarks on
the 'Kshanika Vada' of the Buddhists

| | | |
|-------------------------------|-----------------------------------|---|
| भणइ भडारउ मोहु ण किज्जइ | मोहें गाणु हुंतु ढंकिज्जइ । | |
| मोहें पसरइ मिच्छादंसणु | जगु णिदिट्ठउ खणविद्धंसणु । | |
| इक्कें वासण तासु ण णासइ | सो किं जीउ जिणागमुं विलसइ । | |
| भंतिए भंति केम साहिज्जइ | दुवियडुं महु हासउ दिज्जइ । | |
| अंवरु परिहइ भोयणु भुंजइ | भुयणणाणु पभणंतु ण लज्जइ । | 5 |
| परमाणु य मिलंति बहु जहिं जहिं | घडपडविडवि हांति भुंवि तहिं तहिं । | |
| खणधंसियहो णाणु संजोयउ | गयसंजोउ ण दीसइ लोयउ । | |
| संतइ संताणइ संगहियइं | गोविणासि कहिं दुद्धइं दहियइं । | |

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवउ. ४ ABD जोइउ ५ C अच्छामि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खए कर्हि लब्भइ अंजणु
खाणि खाणि अण्णु जीउ जइ जायउ
अण्णे थवियउ अण्णु ण याणइ

सच्चउ भासइ णेमिणिरंजणु ।
तो वाहिरे गउ किहं घरु आयउ । 10
सुण्णु वि वाइ काई वक्खाणइ ।

घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।

चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmans

पुहइ वंभु पाणिउ लच्छीसरु
सिउ' अंवरु कुलकउले भाणिउं
तं जि समासिउ दूसियँदइवें
णिक्कलु किं पसरइ आउंन्वइ
णिक्कलु किं तणु गिण्हइ घित्तइ
णिक्कलु किं भणु करइ वि धरइ वि
णिक्कलु किं सइं पढइ पढावइ
णिक्कलु किं अट्टंगइं धारइ
णिक्कलु किं परिणामहो वच्चइ

हुयवहु रुहु पवणु पुणु ईसरु ।
तेण वि तच्चु किं पि ण वियाणिउ ।
गयणु जि भणिउ सयासिउ सइवे ।
णिक्कलु किं परमाणुय संचइ ।
णिक्कलु किं परकज्जइं चितइ । 5
णिक्कलु किं तिहुयणु संघरइ वि ।
णिक्कलु मोक्खमग्गु किं दावइ ।
णिक्कलु किं परु पेरइ वारइ ।
णिक्कलुं सु किं गार्यइ णच्चइ ।

घत्ता—णिक्कलु णिच्चलु णाणतणु सिद्धत्तेण सहावें थक्कइ ।

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अप्पउ मरइ ण संभवइ कर्हि किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued

सित्थु जाइ किं जवणालत्तहो
सिद्धु भमइ किं भवसंसारए
अक्खवायकंणयरमुाणिमण्णिउ
मयणडहणु किं महिलासत्तउ
णिम्मलु किं परवइरें णडियउ

घउ किं पुणु वि जाइ दुद्धत्तहो ।
गहियविमुक्ककलेवरभारए ।
सिवगयणारविंदु किं वण्णिउ ।
णाणवंतु किं मइरण मत्तउ ।
णिरहु वि अयसिरखुंटणे पडियउ । 5

५ E कर्हि ६ E वाउ.

6 १ E लच्छीहरु २ A सिय, BD सिव. ३ E भणियउ ४ E दूसिवि ५ E आवंन्वइ. ६ A परमाणु सयचइ ७ ABC घत्तइ ८ E गावइ

7. १ ABD केण य.

पहु वि बहृणं पावै दंडिउ
 सन्वत्थहो किरं काइं बलहें
 किं कवालु संतोसैं तित्तहो
 णिच्चमेव मयमोहें मूढहो
 ईसरवाउ य वादगहिल्लय
 अट्टसट्ठित्थिइं किं हिंडिउ ।
 सदयहो किं सूलेण रउहें ।
 अट्ठियभूसणु काइं पवित्तहो ।
 लिंगवेसु किं रोसारूढहो ।
 किं पलवहि जडमत्तपिसल्लय ।

10

घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।

पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned

मिगमारउ अहिंस किं घोसइ
 अलियभासि णरु अलियहं सुहकरु
 परयारिउ परयारइं विहियइं
 लुद्धउ गाइभूमिधणदाणइं
 वसुकारणे कुकम्मं कारावइ
 कव्वइं करइ सन्वणीसारइं
 रयणीभोयणु पुण्णु पयंपइ
 जो मासैं अण्णणउ पोसइ ।
 थेणउ थेणत्तणे वद्धायरु ।
 दावइ सुरहं पुराणइं लिहियइं ।
 धण्णइं देवंगइं परिहाणइं ।
 अण्णणु मरइ परु वि मारावइ ।
 महुपाणइं पलकवलाहारइं ।
 जीहालंपडु मणुं ण वियप्पइ ।

5

घत्ता—वेउ पमाणु ण होइ जय विणु जीवेण सइ कर्हि लब्भइ ।

विणु सरेण कर्हि णवकमलु विणु धेणुयप गयणु किं दुव्वइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

बज्झइ रुज्झइ पुणु ताडिज्झइ
 गाइबलदहु णिग्गहु किज्झइ
 गोकुडुंबु किं देउ भणिज्झइ
 पसुपावेण हौंति पाउब्भड
 भक्खवि मिगजंगलु दूसिवि जिणु
 सउयामणिहिं मज्जु पइं संधिउं
 विज्झइ णकु धरिवि पाडिज्झइ ।
 वच्छु पियंतु खीरु कडिज्झइ ।
 'हो हो पूरइ किं पलविज्झइ ।
 दुक्कियफलु भुंजंति महाभड ।
 भइं काइं धरियउ कण्हायणु ।
 गोसवि जणणीगमणु विंचित्तिउ ।

5

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं, C परयारिय. ३ C पुराणह. ४ D कुकम्म. ५, A BC कारावड

६ E omits the following three feet. ७ C मणे. ८ E किंहि.

9. १ E omits this foot. २ CE जणु. ३ C भट्टे ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिन्नु मंडेप्पिणु
आमिसरम्मविसंस चम्बंते
न्दु वधु सच्चु वि सइं पासिउ
इंगालहो धोयहो धवलत्तणु

तिक्खइं कत्तियाइं खंडेप्पिणु ।
सयलजीव भक्खिय भक्खंते ।
वंभणचारु वेयविहिविलसिउ ।
कहिं जलेण णरदेहसुइत्तणु ।

10

घत्ता—इत्थं सलिलं मद्दियपं अद्दियपत्तणिहित्ताहारं ।

कह सुज्जंति वराय जड मडलिय धोरं हिंसायारं ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya

सुरय समिच्छद् सग्गहो गच्छइ
हा हा वेयवाइ किं वोहइ
एकु णिच्चु किं तच्च भणिज्जइ
एकु थाट् अण्णेकु वि धावइ
णिच्चहो कहिं लम्भइ वालत्तणु
णिच्चु वन्थु परिणवइ ण भेयहिं
पुरिसारामु भवणु संदिट्ठउ
एम सुण्णु मीमंसं सिट्ठउ
किरियावज्जिउ णिम्लु सुट्ठउ
विणु किरियए कहिं नणुमणवयणइं
विणु किरियण कहिं वज्जट् पावें

परु मारोप्पिणु धम्महो वंछइ ।
तंहो आयासे फलु किं फुल्लइ ।
एकु देइ अण्णं किं लिज्जइ ।
एकु मरइ अण्णेकु वि जीवइ ।
णवजोव्वणु पुणरवि बुड्ढत्तणु ।
तसथावरपुग्गलपरिवेयहिं ।
पुरिसहो दंसणु कहिं मि ण लद्धउ ।
जीउ पुण्णु पाउ वि णउ दिट्ठउ ।
संखपुरिसु किं पयइए वद्धउ ।
विणु किरियए कहिं बहुभवगहणइं ।
मुच्चइ किं हो एण पलावें ।

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10

घत्ता—भयं पंच पंच गुणं पंचिन्द्रियं पंच तंमत्त ।

मणुहंकाग्वुद्धिपत्तरु कहिं पयइए पुरिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata

जलजलपां विगेहु ममहावे
पग्गु चत्तु मति थज् थिगत्तं

ताइं थंतिं किह इक्के भावें ।
हा किं इत्थिउ सुरगुरुपुत्तं ।

भूयहं मेलावउ कर्हि वट्टइ
जइ जीवहो जीवत्तणु आयउ
तो हउं मण्णामि भुंजियभोयहो
एक्कु सरीरु किं ण किर पहवइ
एम लोउ मोहिउ कुमईसहिं
एयहं मइ ण कयाइ वि दिज्जइ
गयणु अणाइ अणंतु अंमाणु वि
दहविहु दुविहु स तवैकयदाणु वि

एक्कु थाइ तर्हि एक्कु पयट्टइ ।
चउभूयहं संजोएं जायउ ।
एक्कु सहाउ किं ण तेलोयहो ।
किं वइतंडिउ पंडिउ विलवइ ।
कणयरकविलसुगयदियसीसहि ।
मिच्छापंथे कर्हि मि ण णिज्जइ ।
लोउ अणाइ लोयसंठाणु वि ।
धम्मु अणाइ धम्मसंताणु वि ।

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10

घत्ता—चउगइयउ संसारियहं दर्विदियभार्विदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith

पंचमगइउ अणाइअणंतउ
अण्णण्णइं जम्माइं भंमंतउ
धम्मु मुणंति य सांतिकसाया
सोलहभावणभाववसंगय
अट्टगुणड्ढिवंत मइवंता
देवसत्थगुरुमूढविवज्जिय
कुसुरकुगुरुसेवासंगमपर
मिच्छालिं गिय तह सेवयजण
सुद्धसदिट्ठी ते जाणहि णर

चउगइगहणि जीउ हिंडंतउ ।
अण्णण्णइं अंगइं छट्टंतउ ।
के वि जीव गुरुपयसंगाया ।
सम्मत्तेण विसुद्धे संगय ।
संवेयाइय णिच्च धरंता ।
जाइकुलाइयमयणावज्जिय ।
तह य कुसत्थकुसुयपाँढयणर ।
जेर्हि ण सेविय छंअणायदण ।
साहंमियचच्छल्लकयायर ।

5

घत्ता—संकाकंखाविरहियउ विदिगिंछापरिवज्जियउ ।

10

दंसणु जेर्हि समासियउ तित्थयरत्तणु तेर्हि समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कर्हि मि. २ E विमाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणति समति कसाया. ३ AB omit the following five lines, ४ E पाढणपर. ५ E भुअणायदण. ६ ABCDE omit this line.

The Right knowledge and the Right conduct.

| | | |
|------------------------------|-----------------------------------|----|
| कोहलोहमोहंगई छिंदिवि | घोरइं पंडरइं तिमिरइं भिंदिवि । | |
| वारहविहु तवचरणु चरोप्पिणु | वरपंडियमरणेण मरोप्पिणु । | |
| इंदपडिद्वहमिंद हवेप्पिणु | चोक्खइं सुरसुक्खइं भुंजेप्पिणु । | |
| परमणार्णु परमेद्वि णवेप्पिणु | दिव्वदेहु अवसाणि मुएप्पिणु । | |
| पंचसु पंचसु पंचसु धामसु | भरहविदेहइंरावयणामसु । | 5 |
| णिवकुलणहयलउग्गयणेसर | अइसयवंत संत परमेसर । | |
| धरणिधराधर करिदीहरकर | अतुल महावल सयल वि जिणवर । | |
| मेइणि भुंजिवि अहव ण भुंजिवि | अप्पाणउ चारित्ते णिउंजिवि । | |
| केवलणाणु विमलु उप्पाडवि | लोयालोउ सव्हु अवलोइवि । | |
| सुहुमु दूरु अंतरियउ दिट्ठउ | तिहुयणुं जणे परमेद्विहिं सिट्ठउ । | 10 |
| देउ दोसणिम्मुकु समासिउ | दुविहु सयलु णिक्कलु उवएसिउ । | |
| सयलु देउ अरहंतु भडारउ | णिक्कलु सुट्ठु सिट्ठु असरीरउ । | |

यत्ता—धम्मु अहिंसा परमुं जएं तित्थइं रिसिठाणाइं पवित्तइं ।

मोक्खंमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तइं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

| | | |
|-------------------------------|--------------------------------|---|
| धिद्विएं तिद्विएं जो णउ चत्तउ | दिक्खामोक्खु तेण किं वुत्तउ । | |
| णाणमोक्खु तहो किं किर छज्जइ | जो कामिणिहिं कडक्खहिं छिज्जइ । | |
| मोक्खु गुणक्खएण जहिं जायउ | जीवविणासु तेण विण्णायउ । | |
| अण्णेक्कहो संसारु ण णिट्ठिउं | हरणकरणु सामंत्यु परिट्ठिउ । | |
| सुण्णु मोक्खु अण्णेण पलोइउ | अण्णे अण्णउ गयाणि निओइउ । | 5 |

13 १ E मोहंगय छिंदिवि. २ E पवरड ३ E सोक्खइ. ४ E °णाहु. ५ E एरावय ६ E चारित्त
७ C तिहुयण, E तिहुवणु ८ C परम. ९ E जई १० C सुक्ख.

14 १ DE विद्वए तिद्वए २ CE कडक्खें. ३ E णट्ठउ. ४ DE हरणु. ५ E सामत्ये पइट्ठिउ.

तहिं जि तासु किर लउ संजायउ
 देहु जि जीउ जीउ णउ भिण्णउ
 इंदियपच्चकखु वि जइ संतउ
 चरमसरीराथारु णिरिक्खउ
 मोक्खु महंतहिं संतहिं अक्खिउ

अवरु भणइ कहिं मोक्खु अकायउ ।
 सो किं जाणइ किं पि सुदुण्णउ ।
 तो किह णज्जइ अग्गइ हॉतउ ।
 दंसणणाणविसेसु वि लक्खिउ ।
 सो केहिं मि विण्णेहिं परिक्खिउ ।

10

घत्ता--आयण्णिवि णियगुरुवयणु मयणें परमधम्मु पडिवण्णउ ।

जाइजरामरणत्तिहरु बोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshminati
 The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए
 भिज्जइ विउसु वि पंडियमइयए
 लच्छीमइयए हउं पेम्मंधउ
 कहइ महारिसि पदथु जि दीवए
 वीयसोयपुरे वणि धणयत्तउ
 णंदणु णायदत्तु णं वम्महु
 अवरु वि वसुयत्तउ तहिं वणिवइ
 ताहं विहिं मि कुलहरचूडामणि
 कोमलसरल कमलदलणेत्तहो
 सिंरिपंचमिउववासाणित्तहो

महुलिहु गज्जइ वियसियजाइए ।
 चवइ कुमारु गिरि व गिरिणइयए ।
 मुणि भणु महु सिणेहसंबंधउ ।
 णयरे रवण्णे वरिसे अइरावए ।
 धणसिरिवरु वणिवरु धणयत्तउ ।
 णारीसुहयत्तणमयणिम्महु ।
 वसुमइरमणि रमणंपसरियरइ ।
 णायवसु त्ति पुत्ति पीणत्थणि ।
 दिण्णी णायदत्त वणित्तहो ।
 मुणिणाहहो समीवे मुणिगुत्तहो ।

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घत्ता--सुहसुक्खइं भुजंतु ठिउं बालमरालगइए सहुं वालए ।

गय दियहा ण वि याणियउ सयणवंधुपरिमिउ तायालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast

गएहिं दिणेहिं कएहिं मि अण्णु
 मडंबसुगामपुराइं चयंतु

मुणी मणगुत्तु वहुगुणपुण्णु ।
 चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णउ ७ E ण जइ. ८ C सातहिं ९ CE वण्णेहिं. १० AB सपज्जउ

15. १ D सुहयत्तणु २ E रमणि ३ E omits this line ४ D adds before this तुह
 सोहइ सा णिरुवमचगिम अगलीण ण चदहो चदिम । ५ C थिउ. ६ D वध.

खमाए महोवहि मेरु व तुंगु
समीरणु णाइं वलेण महंतु
मलंतु दलंतु असेसु वि कम्म
वणालए आइवि थक्कु तुरंतु
संपुत्तु सवंधु कलत्तसमाणु
णिविट्ठु णियच्छिवि वंदिउ साहु
णरिंदसमाणउ तूहि^३ मि तित्थु
सुणेवि मुणीसरसाहिउ धम्म
पईवि सुपंचमि फग्गुणमासे

ससी व सुसोसु सुतेयपयंगु ।
बहुवभवदुक्खविणासु करंतु ।
जरामरणुव्ववणासियजम्म ।
सुणेवि णरिंदु णरिंदमहंतु ।
सुतोसु करेवि परायउ जाणु ।
विणेयपमाणु सुओवहिगाहु ।
सराउ परायउ दोसवहत्थु ।
वयाइं लएवि परिट्ठिउ सम्मु ।
लएवि उवासु करेवि^५ सतोसे ।

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घत्ता—आयण्णिवि तुहं मुणिवयणु णिसुणिवि तेण सयँलु परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the fast day Nagadatta died and became a god in heaven

रवी उग्गमाणे
तिलोयंप्पहाणे
अहीसेयपूया
फलाणेयदिन्वा
जिणो वंदिऊणं
मुणीणाहपासे^३
कमा वंदिऊणं
सुओ धम्मएसो
तिलोयाण माणं
रवी रत्तमाणो
वणीसो वि गेहे

तमोहे पलाणे ।
पजाए विहाणे ।
कया सारभूया ।
पुणो दिण्ण सव्वा ।
किरीयासमाणं ।
हयामोहवासे^३ ।
णिविट्ठो णिऊणं ।
करंतो पयासो ।
असेसं पमाणं ।
गओ अत्थमाणो ।
विसाले सुदेहे ।

5

10

10. १ BD णरिंदु. २ CE सवधु सपुत्तु. ३ C तुहमवि तित्थु, ABD वृहि मि ४ AB लईवि. ५ E करेविणु तोसु ६ ABD omits सयलु, E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.
17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे, E has ° ज्जो in place of °जे. ३ C °सो.

| | | |
|-------------------|------------------------------|----|
| सबंधू समित्तो | ठिओ धम्मचित्तो । | |
| तमोहेण जुत्ती | गया अद्धरत्ती । | |
| हुया ताम तण्हा | सरीरे सउण्हा । | |
| तुहीणाइदव्वा | कया अंगे सव्वा । | 15 |
| लवंगेलसारा | बहूणीरफारा । | |
| कुणंता सुवायं | पडावीयणायं । | |
| गए जामे इक्के | मुहे तीवसुक्के । | |
| सरीरस्स चेट्ठा | खणेणं पणट्ठा । | |
| णिण्ण ताओ | करेई उवाओ । | 20 |
| तओ जालवक्खे | पजालंसुमोक्खे । | |
| मणी सूरकंतो | पहाए फुरंतो । | |
| तहिं तेण वुत्तो | सुओ णायदत्तो । | |
| रवी उग्गमाणो | णहे गच्छमाणो । | |
| कैरे देवकज्जं | सण्हाणं सपुज्जं | 25 |
| चंईऊण सेज्जा | पिण्णी सुपेज्जा । | |
| तओ तेण लत्तं | पिया कट्टवुत्तं । | |
| पिर्यारेसि पुत्तं | ण याणेसि जुत्तं । | |
| गया तिण्णि जामा | सुणंतस्स रामा । | |
| घडीगेहमज्जे | णिसाए दुसज्जे । | 30 |
| ण सूरस्स दित्ती | ण उण्हारणं भित्ती । | |
| ण ईसंति भेया | सुलग्गी व तेया । | |
| उवावासणासो | करेमि प्पयासो । | |
| णिण्ण लोओ | गमंतो संभोओ । | |
| जिणेसस्स पूया | जए सारभूया । | 35 |
| करेमी तिभत्ती | ण णासंतु सत्ती । | |
| रिसीणं च संघो | धरेऊण सिग्घो ^{१९} । | |

४ E °गोल, ५ D ताव, ६ C करो, ७ C चएऊण, ८ BCD वियारेसि ९ ABD उण्हाउ,
१० A सभेओ, ११ AB विग्घो.

| | | |
|-----------------|-------------------|----|
| करावेमि भोजं | पुणो अप्पकजं । | |
| इमं लत्त पुत्तो | समुच्छाप भुत्तो । | |
| सरंतो जिणेसं | सैमुत्तीपएसं । | 40 |
| पयापंचवित्तो | ठिथो चित्तवंतो । | |
| अर्याराइवणं | णहं विट्टुपुणं । | |
| सरं तस्स पाणा | गया लीणमाणा । | |
| दिवालोयपत्तो | खणे णायदत्तो । | |

घत्ता—सो मरोमि सोहम्मं गउ छड्ढिवि माणुसत्तु धिणिविईल्लु । 45
सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्क दुहपोट्टल्लु ॥ १७ ॥

18

Nagadatta's divine paraphernalia He returned to the earth and presented himself before his mourners

| | | |
|------------------------|---------------------------|----|
| सो मरेवि सोहम्मु पत्तओ | धम्मझाणचित्तेण जुत्तओ । | |
| सूरकंतिस्सिकंतिपच्चले | सोहमाणठियंए सुणिच्चले । | |
| लंवमाणमणिमोत्तिओहए | चलवलंतथैयविविहसोहए । | |
| रणझणंतघंटाणिणायए | धवलमंगलुग्गीयणायए । | |
| रविपहायणिम्मलविमाणए | इउ तेत्थु बहुसोहमाणए । | 5 |
| कणयदंडसियचामरे वैरे | वीयमाणसुरसुंदरीकरे । | |
| सुरणमंतजयजयणिणायए | वंदिसद्दगंभीरवायए । | |
| चार चार जयजय भर्णतिया | मउडकिरणमणिविप्फुरंतिया । | |
| पंचपल्लआऊणिउत्तओ | हुवउ जाम बहुसुक्खजुत्तओ । | |
| एम तित्थु बहुभोयमाणओ | णियपवंचु अवहीवियाणिओ । | 10 |
| तेयवंतु मणिमउडमत्थओ | सुरवरंगवरदिव्ववत्थओ । | |
| कणयकत्तरीगाढणेत्यओ | रविसुदित्तिदिच्चीपहत्यओ । | |
| सियतुरुक्खकप्पूरमीसियं | जक्खकद्दमहो दप्पवासियं । | |
| तणुविलित्तसव्वंगसुंदरो | रुवभोयणिजियपुरंदरो । | |
| हारडोरैकुंडलविहूसिओ | तिलयवउलसिरिकुसुमभूसिओ । | 15 |

१२ E करावेवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहामि १६ D विण.
18. १ E दिट्ठिय २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कद्दमद्दप्पवासियं. ७ ABD दोर

पंचमीसुविहिफलेण णायओ

बंधवग्गु जहि रोवमाणओ

मुक्कधाहमुंभेवि करयले

वार वार गुणणाम लितओ

मायंताउ धरणियंलि णिवडिओ

जीवचर्त्तु णियतणु वलोइयं

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसरु ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसरु ॥ १८ ॥

19

He consoles his bereaved parents The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं

सोउ करेहि ताय किं भुल्लउ

भवसायरे दुहसलिलभयंकरे

धम्मु करेहु तुम्हि दयसारउ

काइं कहिज्जंउ णवर विसालहो

उववासहो फलेण संपुण्णंउ

धम्मु कहेवि चित्तु पडिबोहिउ

गउ पुणु सुरवरु सुरवरथाणहो

तणु सक्कारिउ तेहिं तुरंतहिं

वयसंदोहसेस पालंतिय

वंसुभडतणु पयड उरिट्टिय

तेहिं सण्णासु करेवि सराइय

भुंजिवि सुहसय वे वि णियत्तइं

सरहसेण जिणधम्मपबोहणुं ।

मोइवसेण एत्थुं एकल्लउ ।

मा णिवडेसहुं तेहिं असुहंकरे ।

भवे भवे जरमरणाइणिवारउ ।

धम्महो फलु पच्चक्खु णिहालहो ।

जाइवि देवलोइ उप्पणणउ ।

बंधववग्गु सयलु उम्मोहिउ ।

णिमिसंद्धे सो सोक्खंपहाणहो ।

पुणु ण्हाएवि जलंजलि दिंतहिं ।

वहुविहणियमोवास करंतिय ।

हीण खीण णिरु झीण परिट्टिय ।

पिय मरेवि तुह पासु पराइय ।

सग्गु चयप्पिणु इह संपत्तइं ।

८ ABC ont this line. ९ ABD उन्भेवि १० E णिवडंतु ११ E सुंव १२ C तायमाय. १३ A B धरणियलु. १४ C ताव १५ C अप्पणु. १६ ABD चत्त.

19. १ C तेम. २ ABE ण. ३ C इत्थु अइकलउ ४ E णिवणेसहे. ५ E कहिज्जहे. ६ E संपणणउ. ७ CE णिविसद्धे ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्टिय.

जाउ जयंधरासु तुहुं णंदणु
लच्छीमइ वि एह सुहभायण
णिसुणिवि णिययभवंतरु सुंदरु
पुच्छिउ पुणु मुणिणाहु णमंतिणं

गुणमणिखाणि व णयणाणंदणु ।
पुव्वभवाणुणेह मिगलोयण ।
पुलइउ ता सव्वंगु णिरंतरु ।
उववासहो का विहि पमणंतिणं ।

15

घत्ता—आयणिवि कुमरहो वयणु वयणेण तेण मुँणि तुहुउ ।

दुरियतमोहविणासयरु सीलवएहिं गुणहिं परिपुहुउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु
उववास तिन्नेय जे दिहुं जिणमग्गे
संपोसहोवास चाउत्थणामाय
आसाढ कत्तीए फग्गुणसँ मासम्मि
सो चेव एक्केण भुत्तेण फुहु भुत्तु
होएवि सुइ चोक्खु सियवत्थणेत्थंगु
उववासु गिण्हेवि चाउत्थु तिविहेण
अणुमणण तिविहा वि णउ करइ कारवइ
णिसुणंतु गुरुपायमूले सुधम्मत्थु
सज्झाणज्जाणग्गिदद्धान पाँसम्मि
संधारु सोहेइ उग्गामियसूरम्मि
अच्छेइ जिणभवणे सोचेय दिणु एक्कु
णहच्छेय णयणंजणादीयकं तत्तु
ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ
सुविहाणि सुविसोहि वंदेवि जिणणाहु
दो णवण चउसीस दोदह वि आवत्तु

कुमरस्स पुणु कहइ परसमयदुग्गाहु ।
ते अहमगुरुमज्झिमा जेम सम्मग्गे ।
संतोसभावेण णिसुणेहि वयछाय ।
सियपक्खचोत्थीसु संतुद्धचित्तम्मि ।
णियगेहआरंभु सव्वो वि परिचत्तु । 5
सोहाविलंकारपरिचत्तकामंगु ।
मणवयणकाएण परिसुद्धहियएण ।
अइकडुयस्वरफरुसवयणाइं णउ चवइ ।
संसारणिस्सारदुक्खाण परमत्थु ।
संधारसेज्जाए सोवेई ता तम्मि । 10
वेइंदियाईण अणुजीवसयणम्मि ।
परिहरिवि घरवासु जइभावगुणथक्कु ।
णववत्थवरमल्लसमलहणपरिचत्तु ।
ण सुणेइ ण कहेइ विकहाइं काहणउ ।
तिविहेण अइसुहुं कामारिमयवाहु । 15
वत्तीस अइयार दूरेण परिचत्तु ।

११ C णमत्ते; E सामंतिण. १२ CE पमणत्ते. १३ D मणि.

20 १ E द्विय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोचेइ.
७ AB णववत्थु नरमत्तेसमलहणे, E णववत्थनरसत्ति ८ E° सुहु.

तणु सग्गदोसा वि वत्तीसं जाणंतु
संतोसभावेण जाएवि णियगेहु
गेहत्थु होएवि पुणु णियइ गिहवारु

परिहरइ सो भविउ गुणदोस भावंतु ।
णहाएवि धुयवत्थराउच्चणियदेहु ।
आवंतु वरपत्तु पडिगहइ गुणसारु ।

घत्ता—मज्झणए घरपंगणए जोइवि मुणि वंदेवि धरिज्जइ ।

20

णियसत्तियए सुभत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

| | | |
|---------------|---------------------|----|
| णवेवि मुणिंदु | भवीयणचंदु । | |
| घरम्मि छुहेवि | चउक्के ठवेवि । | |
| समच्चिवि पाय | विहीए जंवाय । | |
| पुणो वि णमंतु | तिलोयमहंतु । | |
| करेवि समुद्धे | तहो सए छुद्धु । | 5 |
| मुणीण सजोग्गु | सच्चित्तु अजोग्गु । | |
| ण देइ भवीउ | असुद्धु सवीउ । | |
| सुभोयणु देवि | संतोसु करेवि । | |
| मुणीण समाणु | अणुव्वजमाणु । | |
| घरंगणु जाम | स गच्छइ ताम । | 10 |
| जिणागमि जेम | पयासइ तेम । | |
| सपुत्तकलत्तु | परीयणजुत्तु । | |
| सगाविमहींसि | सुचारसमांसि । | |
| करेवि असेसु | सतोसविसेसु । | |
| सभोयणलीणु | करेइ गिहीणु । | 15 |
| सुपोसहु एम | फलेइ सु तेम । | |
| णियासमे थक्कु | करेवि वियक्कु । | |
| तहण्णु सुणेसु | कहोमि विसेसु । | |
| सउज्जवणावि | करेहि सयावि । | |

5 A:B पत्तीय १० D पाउत्त.

१ E णिराय. २ B समद्धु, C समिद्धु; E समद्धु. ३ E सुतोसु

| | | |
|-----------------|-------------------|----|
| सुकत्तियसाढ | सफग्गुणगाढ । | 20 |
| तिमज्झहं इक्क | सुपंचमि सुक्क । | |
| सुपंचवरीस | समाससरीस । | |
| अहद् जि पंच | समास वि पंच । | |
| तिभेय चरीय | करंति सुधीय । | |
| पडिम्मउ पंच | वरेवि वरं च । | 25 |
| सवत्थ सपोत्थ | मुणीहिं महत्थ । | |
| समप्पण कीय | सुंभत्तीए तीय । | |
| सुकंतिय पंच | सुचत्तपवंच । | |
| परीहणवत्थ | तहे व पसत्थ । | |
| चउब्बिहसंधे | सुवाहिदुलंघे । | 30 |
| हणेवयकज्जे | भवीयणपुज्जे । | |
| सुभेसहु दिंति | विणीय णयंति । | |
| महापडिवित्तं | सुसोहियणेत्त । | |
| उलोव वि वित्त | सुचित्त विचित्त । | |
| समुज्जलघट | सुसद् टणंत । | 35 |
| उवोवरणट्ट | पयारियसट्ट । | |
| सुतारियचंद | चंदोवय चंद । | |
| ससंधहो भोज्जु | रसालु मणोज्जु । | |
| पयंतिं सुभव्वुं | करेइ ण गच्चु । | |
| विहीए करंतु | फलेइ तुरंतु । | 40 |
| सुचीउं सुखेत्ते | सुदिण्ण पयत्ते । | |

घत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइ ।

दंसणणाणचारित्तसमतवधम्मत्थ जेम जिणत्तत्तइ ॥ २१ ॥

४ E पवच ५ C सप्त्यु, ६ A सुसत्तिए, ७ CE वित्त, ८ E सुचित्तवित्त उलोयवित्त,
९ E पयत्तु १० CE सुसच्चु ११ B सुचीउ, DE सुवीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु
आह्वयउ सुंदरु मंतीसैं
गंपि कणयउरु दिट्ठु जयंधरु
दिण्णासीसहिं पुणु पुणु जोइउ
कोक्काविथ एक्केक पहाणा
धवलहिं मंगलेहिं गिज्जंतहिं
धारावरिसहिं णं णवमेहहिं
सीसगएहिं णाइं गुरुसंगहिं
पल्लवल्लइयहिं णं सुररुक्खहिं
गायणेहिं णं सुट्ठु सुकंठहिं
पंडुरेहिं जसपुंजाभासहिं

तहिं अवसरे संपत्तु णयंधरु ।
णाइं पुरंदरु सइं मंतीसैं ।
पणाविउ सुउ पियरहो सिरकयकरु ।
मत्थइं चुंविवि अंकए ढोइउं ।
जायवसोमवंसकुरुराणा ।
चामीयरतूरहिं वज्जंतहिं ।
सुत्तंकहिं णं बंभणदेहहिं ।
कामिणिधरियहिं णाइ भुयंगहिं ।
जडसंसगएहिं णं मुक्खहिं ।
णं किराडपुंत्तेहिं सुमंठहिं ।
सिंचिउ मंगलकलससहासहिं ।

5

10

घत्ता—भरणिन्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।

भूसिउ धवलविहसणहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बद्धु पट्टु सिरि णेहणिवंधु व
तापं णायकुमारहो भालए
सीहासणे वड्डु णं मंदरे
चामरेहिं णं हंसविहंगहिं
णं कित्तिहें अंगइं परिघुलियइं
छत्तइं धरियइं चारुणवल्लइं
वग्घमऊरसीहगरुडद्वय
रायारुहणजोग्गादिव्वंगहिं

पयडिउ पुव्वपुण्णसंबंधु व ।
उरयले लच्छि णिसण्ण विसालए ।
जिणवरिंदु सुरसेवियकंदरे ।
कणयदंडपासयपडियंगहिं ।
विज्जिउ णरवरकरसंबलियहिं ।
णं णिवसंपयवेल्लिहे फुल्लइं ।
उब्भियचंदसूरपालिद्वय ।
किउ अहिसेउ मयंगतुरंगहिं ।

5

22. १ E जोयउ, २ E ढोयउ, ३ E सुद्ध, ४ E उत्तेहिं, ५ C धवलुज्जलु.

23. १ CD संबलियहिं; E संबलियउ,

विहियइं होमइं इच्छामाणइं

वालें रायापसु लहेप्पिणु

विज्जउ भज्जउ दिव्वइं सयणइं

घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं पौरियणेहिं परियरियउ ।

थिय जायंधरि कयणउरि सिरि भुंजंतु पुण्णविप्फुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara

तं पेच्छिवि निव्वेएं लइयउ

पुहवीदेविए सहुं कयसंवरु

खगें वइरिवग्गु णिल्लूरिवि

णाणें विउसाणिवहु संतोसिवि

रुवें कामपउ होपप्पिणु

विहवें सकहो सल्लु करेप्पिणु

चाएं दीणाणाहहं रंजिवि

पंच्छइ एम वियप्पिवि बुद्धिए

भक्खियणिव णं भीसणडाइणो

ढेइवि रज्जु सुयहो गुणवंतहो

वालमहावालंकाहिं ददभुउ

दइयंवरियदिक्ख पडिवज्जिवि

सिरिहर पुव्वमेव पव्वइयउ ।

जाउ जयंधरु राउ दियंवरु ।

वंधुहुं हिययमणोरह पूरिवि ।

सोहगें रामारइ पोसिवि ।

तेएं चंदु ससूरु जिणेप्पिणु ।

बुद्धिए सुरगुरुबुद्धि हरेप्पिणु ।

अट्टसयइं वरिसइं महि भुंजिवि ।

धणु जोव्वणु किर कासु विसुद्धिए ।

अप्पिवि देवकुमारहो मेइणि ।

सरणु पइट्टु गंपि अरहंतहो ।

राउ अछेयाभेयहिं संजुउ ।

थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पांचिदियइं खलाइं जिणेप्पिणु ।

पंचासंघहं णिरोहु कउ पंचमगइ हियवइ ज्ञापप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course becomes absolved, forever, of his corporeal existence

णिच्चेलतणु केसालुंचणु

पहाणवियज्जणु वंताधोयणु

णिच्चणिसेज्जादेहाउंचणु ।

कालए णीरसु परवसभोयणु ।

२ E विहागइं. ३ C omits परियणेहिं

24 १ ABC omit this line. २ AC पचामइ.

| | | |
|------------------------------------|-----------------------------------|----|
| धरणिसयणु रइरससंकोयणु | दूसहदंसमसयमुहविंधणु । | |
| पिसुणाकोसणु ताडणु बंधणु | | |
| चंडवायवहलकंपवणइं | धाराहरजलधारासवणइं । | 6 |
| सिंसिरोसाकणहरमरुवेयइं | | |
| हिमपडणइं दडुत्तणुतेयइं | उणहइं सोसियंगरसभेयइं । | |
| कंठोलंवियविसहरचलणइं | सीहवग्घजीहादलघुलणइं । | |
| वणतरुणिहसणसिहिसिहवलणइं | गुहगयभीमोयरसहवसणइं । | |
| कोलघोरघोणाणिलुहणइं | संवरगयगंडयकंडुयणइं । | 10 |
| एवमाइं दुक्खाइं सहेप्पिणु | रण्णे वसेप्पिणु भिक्ख चरेप्पिणु । | |
| सत्तु वि मित्तु वि सरिसु गणेप्पिणु | मिउ भुंजेप्पिणु णिइ जिणेप्पिणु । | |
| भोउं भुअंगवेउ सुमरेप्पिणु | माँणि जगभंगुरत्तु भावेप्पिणु । | |
| सुक्कझाणु मणि आऊरेप्पिणु | मोहमहारिराउ पेळेप्पिणुं । | |
| कम्मकसायराय तोडेप्पिणु | दढकम्मट्टिगंठि मेळेप्पिणु । | 15 |
| जुत्तायारु तिगुत्तिहिं गुत्तउ | चउहुं मि तेहिं रिसिहिं संजुत्तउ । | |

घत्ता—झत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतसुरणमिउं पहु पसियउ णायकुमार भडारउ । २५ ॥

इय णायकुमारचारुचरिणु णणणामंकिणु महाकइपुप्फयंतविरइणु महाकब्बे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

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25. १ ABC omit this foot. २ E वेल्इं ३ ABD चरणइ. ४ ABC omit this line. ५ D गर. ६ E भोय भोयगच्चिउ ७ ABC omit this foot. ८ MSS जगु. ९ E मेळेप्पिणु. १० ABC omit this foot. ११ CE सुरणमिय.

पुष्पयंतविरइयउ

Author's own and his patron's eulogia.

| | | |
|-----------------------------|-------------------------------|----|
| गोत्तमगणहरएवें सिद्धउ | सूरिपरंपराए उवइद्धउ । | |
| गायकुमारचरित्तु पयासिउ | इय सिरिपंचमिफलु मई भासिउ । | |
| सो गंदउ जो पढइ पढावइ | सो गंदउ जो लिहइ लिहावइ । | |
| सो गंदउ जो विवरि विदावइ | सो गंदउ जो भावें भावइ । | |
| गंदउ सम्मइसासणु सम्मइ | गंदउ पय सुहु गंदउ णरवइ । | 5 |
| चित्तिउ चित्तिउ वरिसउ पाउसु | गंदउ णणु होउ दीहाउसु । | |
| णणुहो संभवंतु सुपवित्तइं | णिम्मलदंसणणाणचरित्तइं । | |
| णणुहो होंतु पंचकल्लणइं | रोयसोयखयकरणाविहाणइं । | |
| णणुहो जसु भुअणत्तए विलसउ | णणुहो घरि वसुहार पवरिसउ । | |
| सिवभत्ताइं मि जिणसण्णासैं | बे वि मयाइं दुरियाणिण्णासैं । | 10 |
| बंभणाइं कासवारीसिगोत्तइं | गुरुवयणामयपूरियसोत्तइं । | |
| मुद्धाएवाँ सवणामइं | महु पियराइं होंतु सुहघामइं । | |
| संपजउ जिणभावें लइयहो | रयणत्तयविसुद्धिदगइयहो । | |
| मज्जु सनाहिवोहि संपजउ | मज्जु विमलु केवलु उपजउ । | |

घत्ता—णणुहो मज्जु वि दय करउ पुष्पयंतजिणणाहापियारी ।

खमउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

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सुहतुंगभवणवावारभारणिव्वहणवीरधवलस्त ।

कोडिङ्गोत्तर्णहससहरस्त पयईए सोमस्त ॥ १ ॥

कुंदव्वागन्धसमुन्धवस्त सिरिभरहभट्टतणयस्त ।

जत्तपत्तरभरियभुअणोयरस्त जिणचरणकमलभत्तलस्त ॥ २ ॥

अणवरयरइयवराजिणहरस्त जिणभवणपूयणिरयस्त ।

जिणसात्तणायमुद्धारणस्त मुणिदिण्णदाणस्त ॥ ३ ॥

कल्लिमलकलंकपरिवज्जियस्त जियदुविहवइरिणियरस्त ।

कादण्णकंदणवजलहरस्त दीणयणत्तरणस्त ॥ ४ ॥

णिवलच्छीर्कालासरवरस्त वाएसारीणिवासस्त ।

णिस्सेसविउसविज्जाविणोयणिरयस्त सुद्धहिययस्त ॥ ५ ॥

णणुस्त पत्थणाए कव्वपिसङ्गेण पइत्तियमुहेण ।

णायकुमारचरित्तं रइयं सिरिपुष्पयंतेण ॥ ६ ॥

श ब्द को शः

शब्दकोशः

The figures indicate *Sandhi*, *Kaṣavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhramśa words or their Sanskrit originals as found in *Hemacandra's Prākṛta Vyākaraṇa* and *Deśi-nāma-mālā*, *Vararuci's Prākṛta Prakāśa* and *Dhanapāla's Pāyā lacchī-nāma-mālā* have been given throughout. Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhramśa* works such as *Bhavisayatta-kaḥā*, *Sanamkumāracarū* and *Jasaharacarū* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used.—

Com - Commentary, Comp - Comparative, D - Daśināmamālā ex - example, G - Gujarāṭi, Gr - Greek, H - Hindi, Hem - Hemacandra's Prākṛta Vyākaraṇa, M - Marāṭhi, Mar - Marwāḍi, Pāi - Pāyā-lacchī-nāmamālā, Pers - Persian, Rom - Roman, Var - Vararuci's Prākṛta Prakāśa.

जस.—जसहरचरिउ, टि—टिप्पण; दे—देश; धा.—धातु, न.—नगर, प—पर्वत;
पु—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरिउ

अइ^०—अति I, 1, 7.

अइकडुय—अतिकटुक IX, 20, 8

अइतुरिअ—अतित्वरित V, 5, 12.

अइपसत्थ—अतिप्रशस्त III, 4, 7.

अइवल—अतिवल, पु VI, 11, 6

*अइभल्ल—अतिभद्र V, 12, 7 (Hem IV, 351. H. मला good)

अइयार—अतिचार IX, 20, 16

अइरवण्ण—अतिरम्य I, 7, 8. (Hem IV, 422.)

अइरावय—ऐरावत, दे. IX, 15, 4.

अइरुंद—अतिरुद्र I, 1, 7. (विपुल, D. VII, 14, M. रुद्र broad)

अइसयवंत—अतिशयवत् IX, 13, 6.

अउव्व—अपूर्व I, 15, 10, II, 6, 9.

अकक—अर्क I, 16, 5.

अकख—आ+ख्या^० इ III, 8, 7.

अकखजूअ—अक्षजूत III, 13, 9

अकखर—अक्षर VI, 2, 8

अकखवाय—अक्षपाद, पु. IX, 7, 3.

अकखोहणिया—आक्षोभणिका VI, 6, 12.

अगहिय—अ+गृहीत III, 14, 4.

- अगाअ-अगम्य II, 3, 12.
 अगग-अग्र I, 7, 5, VII 7, 10. अगगइ-अग्रे II, 4, 4.
 अगघवत्त-अर्घपात्र VI, 1, 9.
 अगघंजलि-अर्घाञ्जलि V, 12, 13.
 अच्च-अर्च °मि VII, 6, 1
 अच्चण-अर्चन I, 9, 5.
 अच्चंत-अत्यत IV, 5, 8.
 *अच्छ-आस्. I, 8, 10, II, 7, 3. (Hem IV, 215)
 अच्छर-अप्सरस् I, 9, 9, °हु gen. sing
 अच्छरिअ-आश्चर्य VI, 7, 4.
 अच्छिवत्त-अक्षिपत्र II, 5, 11
 अच्छेरअ, °य-आश्चर्य VI, 1, 4, VIII, 2, I. (Hem. I, 58; Var. 1, 5.)
 अछेय-पु. VI, 15, 8, VIII, 10, 1.
 अजिभ-अजृम्भ III, 4, 6
 अजोग्ग-अयोग्य IX, 21, 6.
 अज्जु-अद्य I, 15, 15, VII, 4, 4.
 अज्जुपरए III, 7, 5, IV, 8, 9
 (H. आजकल)
 अज्झासा-अधि+आशा V, 10, 3
 अट्टम-अष्टम VIII, 6, 8 (H आठवा)
 अट्टसट्ठि-अष्टषष्टि IX, 7, 6. (H अडसठ)
 अट्टसय-अष्टशत IX, 24, 7
 अट्टंग-अष्ट+अग IX, 6, 8
 अट्टारह-अष्टादश III, 1 1. (H अठारह)
 अट्टि-अस्थि VIII, 15, 11
 अट्टिय-अस्थि+क (स्वार्थे) III, 14, 7.
 अट्टियपत्त-अस्थिपात्र IX, 9, 11.
 अट्टियभूषण-अस्थिभूषण IX, 7, 8
 अडइ-अटवी VII, 1, 10
 अडइरुण्ण अटवीरोदन IV 3, 13. (रुद्ध+क्त, Var. VIII, 62.)
 अड्ढिवंत-ऋद्धिमत् IX, 12, 5,
 (Hem. II, 41)
 अणगार-अन्+अगार IV, 4, 5.
 अणत्थ-अनर्थ III, 2, 12.
 अणत्थमिय-अन्+अस्तमित IV, 2, 9.
 अणल-अनल I, 14, 1.
 अणलिय-अन्+अलीक IV, 2, 5
 अणवरअ-अन्+अवरत I, 12, 6.
 अणाइ-अन्+आदि IX, 11, 10.
 अणायदण-अनायतन IX, 12, 8 (see notes)
 अणिट्टिय-अ+निष्ठित V, 12, 13.
 अणुग्गह-अनुग्रह III, 3, 9.
 अणुट्टुअ अनु+तिष्ठतु V, 6, 7.
 अणुराय-अनुराग I, 9, 2
 अणुव्वजमाण-अनु+व्रजमान IX, 21, 9
 अणुहवंत-अनु+भवत IV, 6, 4
 अणुहुंजिय-अनु+भुक्त VI, 4, 13.
 अणेय-अनेक II, 5, 5.
 अण्ण-अन्य, °इ II, 1, 5.
 अण्णाय, °अ-अ+न्याय I, 8, 6, V, 10, 21,
 VII, 3, 1
 अण्णेक-अन्य+एक II, 1, 6.
 अत्तिहर-आर्तिहर IX, 14, 12.
 अत्थ-अर्थ I, 1, 5; III, 2, 12.
 अत्थमाण-अस्तमान IX, 17, 10
 अत्थाण-आस्थान I 8, 9.
 अत्थि-अस्ति I, 6, 4. (old M. आयी)
 अत्थिकाय-अस्ति° I, 12, 2.
 (tech. term of Jain philosophy, see notes)
 अदुगुंछिय-अ+जुगुप्सित II, 7, 10
 (Hem. IV, 4.)
 अद्धक्ख-अध्यक्ष III, 3, 8.
 अद्धरत्ति-अर्ध+रात्रि IX, 17, 13
 अद्धवह-अर्धपथ VIII, 6, 14
 अद्धुम्मिल-अर्ध+उन्मीलित III, 8, 5.
 अपडिवद्ध-अ+प्रतिवद्ध IV, 4, 6.
 अपाअ-अ+पाप II, 3, 12
 अपुसिय-अ+प्रोञ्चित V, 10, 21 (अ+मार्जित
 acc.Hem IV,105,H. पोंछना to wipe)

अप्पकज्ज-आत्मकार्य IX, 17, 38.
 अप्पलद्धि-आत्मलब्धि III, 2, 9
 अप्पा-आत्मन् I, 10, 9, II, 6, 20.
 (Hem. II, 51, Var. V, 45. H. आप,
 M. आपण)
 अप्पिय-अर्पित VII, 8, 3.
 अब्भसिय-अभ्यस्त III, 1, 7.
 अब्भागय-अभ्यागत VII, 4, 2.
 *अब्भिडिअ-समागत VIII, 15, 9.
 (Hem IV, I 64)
 अब्भुय-अद्भुत VII, 8, 6
 अभेय-पु. VI, 15, 8; VIII, 10, 1.
 अम्म-अम्ब, Voc. sing. अम्मि III, 6, 16,
 (H अम्मा. mother)
 अम्हारिस-अस्मादृश II, 4, 3 VII, 15, 9
 अम्हारी-अस्मदीय III, 13, 3.
 अय-अज (ब्रह्मन्) IX, 7, 5.
 अयाल-अकाल III, 3, 12
 अरहंत-अर्हत् I, 5, 9 (Hem. II, 111).
 अरिदमण-पु. IV, 7, 14, IV, 9, 5
 अरिवम्म-अरिवर्मन् पु VII, 4, 5.
 अरीस-अरि+ईश VI, 13, 15
 अरुह-अर्हत् I, 5, 9, II, 6, 20 (Hem.
 II, 111.)
 अरुसण-अरोषण III, 4, 4. (Hem. IV,
 236)
 अलयउर-अलकपुर, न VI, 2, 1.
 अलसंत-अलसत्व III, 2, 2.
 अलंघणयर-अलघनगर VII, 11, 13
 अलिअ-अलीक I, 15, 13, V, 3, 3, VI,
 10, 9
 अलियभासि-अलीकभाषिन् IX, 8, 2
 अवइण्ण अवतीर्ण IV, 12, 10.
 °अवणी-अवनि IV, 2, 2
 अवत्तय-अ+पात्र+क IV, 3, 2.
 अवयणिअ-अव+गणित I, 10, 10.
 अवयर-अव+नृ °हु VI, 5, 9. (उपकुर्मः टि.)

अवतरिअ, °य-अवतारि II, 8, 9, III, 4,
 7, III, 15, 7, VI, 11, 9.
 अवर-अपर II, 1, 7, III, 9, 9, VII, 8,
 10
 अवराइअ-अपराजित, पु. VI, 11, 4.
 *अवरुंडिअ-आलिङ्गित VII, 9, 2 (D. I,
 11.)
 अवरोप्परु-परस्परम् VIII, 3, 8. (Hem.
 IV, 409.)
 अवलोयअ-अवलोकित I, 8, 4.
 अवसण-अ+व्यसन III, 4, 4.
 अवसं अवशम् VIII, 10, 8.
 अवहर-अप+हृ, °मि. VI, 5, 1.
 अवहार-अव+धारय् °हि. V, 13, 4.
 अवहारि-अपहारिन् I, 17, 13.
 अवहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10,
 IX, 18, 16.
 अवहेरिअ-अवधीरित III, 9, 10. (विचारितम्, टि.)
 अवहेर-अव+धीरय् °हि IV, 4, 3. (M. हेरणे)
 अवंक-अ+वक्र VI, 13, 5. (अव समन्तात् रक्ष-
 कम्, टि)
 अविहंग-अ+वि+भग VI, 10, 15.
 अवेक्खणी-अपेक्षिणी I, 13, 8.
 *अव्वो-अहो, सूचनाया खेदे वा III, 7, 1.
 (Hem. II, 206, Var. IX, 10.)
 असच्च-असत्य VI, 13, 15.
 असणुल्ल-अशन+उल्ल (स्वार्थे) IV, 3, 14.
 असारिस-अ+सदृश III, 17, 8.
 असामण्ण अ+सामान्य II, 11, 7.
 असिवत्त-असि+पत्र VIII, 15, 10.
 असिवाणिय असि+पानीय VIII, 15, 14.
 असीस-आशिष् IX, 4, 10.
 असुत्त-अ+सूत्र V, 8, 14.
 असुरत्थाण-असुर+स्थान V, 12, 11.
 असुहारि-अहुभ+कारिन् VIII, 10, 6
 असोय अशोक II, 11, 15,
 असोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.
 अह-अघ II, 3, 18
 अहगार-अघ+कार III, 2, 11 (For
 change of क् into ग see Hem. IV,
 396)
 अहद्-अन्द Or अथ+अन्द IX, 21, 23.
 अहम-अघम IV, 3, 5 IX, 20, 2.
 अहम्म अघर्म III, 2, 10.
 अहरग्ग अघर+अग्र V, 1, 11.
 अहरराय-अघर+राग VIII, 13, 14.
 अहरुल्ल-अघर + उल्ल (स्वार्थे) I, 17, 14.
 अहंग-अ + भग III, 6 15.
 अहिचंद्र-अभिचन्द्र, पु. VII, 11, 3.
 अहिणव-अभिनव VII, 8, 8
 अहिणंदिय-अभि + नन्दित III, 9, 4.
 °अहिणाण-अभिज्ञान II, 11, 2
 अहिमाण-अभिमान, °मेरु I, 2, 2.
 अहिमुह-अभिमुख I, 10, 1
 अहिराथ-अधिराज I, 9, 2
 अहिलासिअ-अभिलपित VI, 2, 6.
 °अहिवइ-अधिपति I, 7, 9
 अहिसेय अभिषेक IX, 23, 8
 °अहिंद-आहि + इद्र, धरणेन्द्र टि II, 3, 7.
 अहिंसाएवि-°देवी, स्त्री. VIII, 12, 7.
 अहीसेय-अभिषेक IX, 17, 3. (lengthened
 for metre)
 अंगुट्ट-अंगुष्ठ I, 17, 4, III, 4, 8. (H.
 अंगूठा)
 अंधिच-आघ्रिप (वृक्ष) VI, 7, 15.
 अंचिज्ज-अर्च् (कर्मणि) °इ. IV, 3, 11.
 अंत-अत्र IV, 15, 5 (H. आत).
 अंतरपुर-न. VII, 3, 13
 अंतरराअ-°ज, पु. VII, 3, 13.
 अंतरवण-°न, दे VII, 3, 12.
 अंतावलि-अंत्र + आवलि VIII, 15, 8
 अंतेउर-अत पुर II, 1, 2.
 अंधदेस-आध्रदेश IX, 1, 7.

अंवइय-अम्बिका VIII, 1, 12. (चम्पक-
 कलिका, टि.)
 अंवय-आम्र VII, 1, 11.
 अंवुहर-°घर VI, 14, 8
 अंसु-अंशु II, 5, 4.
 अंसुवाह-अधुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.
 आइरिय-आचार्य VI, 10, 5.
 आउच्छिअ आ + पृठ V, 7, 5, VI, 11, 1.
 आउज्ज-आतोय, °विज्ज-विद्या VIII, 7, 11
 (Hem I, 156)
 आउस-आयुस् I, 12, 11.
 आउंच-आ + कुञ्च IX, 6, 4.
 आउंचण आकुचन IX, 25, 1.
 आउंचिय-आकुचित I, 8, 7.
 आऊ-आयुस् IX, 18, 9.
 आऊर-आ + पृ °रोषिणु IX, 25, 14.
 आपस-आदेश III, 16, 15, VI, 8, 3
 आकंख-आ + काङ् °इ VII, 2, 11.
 आकोसण-आकोशन IX, 25, 4
 आढत्त-आ + रव्य III, 6, 4. (Hem
 II, 138).
 आण-आ + नी, आणेपिणु I, 15, 15.
 (M आणणे to bring)
 आणत्त-आणत्त VI, 5, 9.
 आणयर-आज्ञा + कर VI, 14, 1
 आणंदप्पह-°आनन्दप्रभा, स्त्री VII, 11, 9.
 आणा-आज्ञा, आणए Ins'. sing I, 13, 1.
 (Var. III, 55)
 आणिअ-आनीत I, 14, 10.
 आमिस-आमिष IV, 2, 19; IX, 9, 8.
 आयअ-आ + गत I, 8, 13, V, 13, 9.
 IX, 18, 16. (H आया Came).
 आयङ्गण-आकर्षण V, 4, 14

आयण्ण-आ + कर्ण्यु हिं. I, 3, I. °ण्णिवि
I, 5, 1.

आयण्णिय-आकर्णित I, 12, 7.

आयर-आदर II, 13, 9, III, 3, 3.

आयवत्त-आतपत्र I, 9, 8.

आयंविच्छ-आ + ताम्र + अक्षि IV, 1, 9.

आयास-आकाश VI, 13, 6

आरा-आर (तोत्रविशेष) III, 16, 3. (M.

आर, दंडाग्रे आर, टि.)

°आरि-अरि VI, 16, 10.

आलग्ग-आलग्न II, 3, 3.

आलाव-आलाप III, 3, 7.

आलावणि°, विणि-आलापिनी (वीणाविशेष)
III, 6, 4; V, 7 11, V, 9, 4. (see
notes)

आलिगियंग-आलिङ्गित + अङ्ग I, 15, 9.

* आलुंख-आ + रुक्ष (आस्वाद्) VII, 2, 11,
(आस्पृश्, acc. Hem. IV, 182)

आलोयण-आलोकन VIII, 4, 7.

आलोयणिय-आलोकिनी (विद्या) VI, 2, 11.

* आवग्ग-आरूढ VII, 6, 10 (लग्न चडितम्,
टि. see notes)

आवज्जिअ-आवर्जित III, 8, 13. (सन्मानित,
टि. Hem. gives वज्ज. as substitute
for त्रस् and दृश् IV, 181, 198.)

आवण-आपण (market) VII, 2, 8.

आवत्त-आवर्त IX, 20, 16.

आवंडुर-आ+पाडुर II, 8, 11.

आवंत-आ+या+शतृ V, 3, 1, स्त्रियाम् °ति
III, 13, 3.

आवेउ-आ+या Imper. 3. sing VIII, 14,
8; °ण्णिणु Abs. VII, 11, 15.

आसण्ण-आसन्न I, 4, 1.

आसव-आश्रव I, 12, 9.

आसवार-अश्ववार III, 14, 8 (H असवार).

* आसंघ-आ+सम् + श्रि °इ pre. - 3. sing.
Prob आ+सम्+हन्) III, 17, 9 (सम्+भाव

acc. Hem. IV, 35, आसंघा-इच्छा D. I,
63. Dr. Gune's equation with आशस्
and आलंघ् is not suitable. see भविस.
XIII, 7, I)

आसाऊरण-आशापूरण VII, 14, 4.

आसि-आसीत VI, 8, 11.

आसिअ-आश्रित VI, 16, 15.

आहरण-आभरण 1, 16, 5.

आहास-आ+भाष्, ° मि I, 1, 2, °इ VII, 11, 4.

आहासिअ-आ+भाषित VIII, 2, 2.

आहोय-आभोग IX 4, 8.

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इक्क-एक II, 1, 6.

इणं-इदम् II, 3, 1 (Hem III, 78, 79.)

इंगाल-अगार IX, 9, 10. (Hem. I, 47.)

इंगिय-इगित IV, 7, I.

इंदजाल-इन्द्र° III, 1, 12

इंदिदिरि-(तत्स) भ्रमरी III, 5, 12.

इय-इति I, 10, 12, VI, 8, 11.

इरावय-ऐरावत, दे. IX, 13, 5,

इसि, ° सी-ऋषि I, 12, 3, II, 3, 19, II,
4, 1, IX, 4, 11. (Hem. I; 128.)

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ईसरवाअ-ईश्वरवाद IX, 7, 10 (Var. III,
55.)

ईसंति-इश्यन्ते IX, 17, 32

ईसीसि-ईषद्+ईषद्, V, 9, 1 (Hem 1, 46.)

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उइय-उदित V, 3, 8.

उक्कंठिय-उत्कण्ठित V, 12, 2.

उक्कर-उत्कर V, 6, 4 (Var. 1, 5)

°उक्त्रोयण-उत्क्रोपण (उत्पादक) IV, 12, 16.

उक्खाय-उत्खात VIII, 12, 1.

उग्ग-उग्र II, 6, 13.

उग्गमाण-उदीयमान (उद्गच्छत्) IX, 17, 1;
(उद्+घाट् acc. Hem. IV, 33. H. ऊगना
rising of the sun)

उग्गामिय-उद्गत II, 12, 6.

उग्गय-उद्गत I, 10, 5; VIII, 5, 3.

उग्गयणोसर- उद्गत+ दिनेश्वर IX, 13, 6.

उग्गीव-उद् + ग्रीव VII, 2, 2.

उग्घाडिय-उद्+घाटित II, 10, 10. (H. उघा-
डना to open)

उच्चाइय-उद्+चायित II, 10, 9.

उच्चाल-उद् + चाल्यु^० इ III, 15, 11.

उच्छलिअ-उद्+शलित II, 9, 7.

उच्छाह-उत्साह V, 10, 1.

उच्छु-इक्षु IX, 1, 4 (Hem I, 95; II,
17. Var. I, 15.)

उज्जल-उज्वल I, 10, 11; VI, 11, 5.

उज्जवण-उद्यापन IX, 21, 19.

(M. उजवणे, to complete a vow
with ceremony).

उज्जाण-उद्यान I, 8, 11; II, 1, 2.

उज्जित-ऊर्जयत्, प VII, 1, 2; VII, 10, 4.

उज्जुय-ऊजु + क VII, 6, 3. (Var. III, 52.)

उज्जुय-उद्+युक्त VII, 14, 1.

उज्जेणि-उजयिनी, न. VII, 3, 8; VIII, 4, 7.

उज्जोय-उद्योत IX, 1, 9.

उज्ज्जाय-उपाध्याय I, 2, 8 (H. ओझा)

उज्जिय-उज्जित VII, 11, 1; IX, 4, 9.

उज्जिर-उज्ज्+इर (ताच्छीत्ये) IV, 2, 14.

उहुंत-उत्+तिष्ठत्, ^०हं gen. VIII, 3, 9.

उड्डिअ-उत्थित I, 9, 2, II, 13, 6. (H. उठना
to rise)

उड्डावइ-उद्+डी+णिच् Pre 3. sing.

III, 15, 8. ^०विय P.P. III, 9, 14.

(टि. उजाडयती, H. उठाना to clear off)

उड्डिय-उड्डित III, 12, 6, VII, 1, 9.

उड्डिय-ऊर्ध्वोद्धृत II, 12, 5.

उण्णय-उन्नत III, 4, 8.

उण्ह-उष्ण I, 5, 5, VIII, 1, 11.

उण्ह-औष्ण्य IX, 17, 31.

उत्त-उक्त III, 11, 10; V, 2, 4.

उत्तपहुत्ती-उक्त+प्रत्युक्ति III, 7, 10.

उत्तरमहुर-उत्तर+मधुरा. न IV, 1, 7.

उत्ती-पुत्री II, 2, 16.

*उद्दाल-आ+डिद् ^०लिप्पिणु III, 11, 5, ^०इ III,
15, 11; ^०लिय VI, 11, 8. (Hem IV,
124, H. उठाना prob. उद्+दारय्)

उद्धवंत-उद्धत IV, 10, 3.

उद्धाइय-उद्+धावित IV, 14, 6.

उद्धुद्ध-ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3

उद्धुय-उद्+धूत IV, 8, 13.

उप्पज्ज-उत्+पद् ^०इ III, 2, 8.

उप्पत्ति-उत्पत्ति I, 12, 10

उप्परि-उपरि I, 13, 10.

उप्परियण-उप+आवरण III, 8, 10. (M.
उपरणा a garment)

उप्पल-उत्पल III, 8, 13.

उप्पाय-उद्+पादय् ^०इ III, 15, 9.

उप्पेक्खअ-उपेक्षक IV, 2, 13.

उप्पेत्य-उन्मत्त, टि. VIII, 8, 2. (उषित्य-
त्रस्त, कुपित, विधुर D. I, 129; आकुल Pāi
475)

उम्भ-ऊर्ध्व (उद्+भूत्) IX, 18, 18. (M उभा)

उम्भड-उद्+भट II, 4, 7, V, 4, 6.

उम्भव-उद्+भव IX, 16, 5.

उम्भासिणि-उद्+भासिनी 11, 9, 9.

उम्मण-उन्मनस् IV, 8, 8.

उम्मोहणिया-उन्मोहनिका VI, 6, II.

उम्मोहिय-उन्मोहित IX, 19, 7.

उयय-उदय I, 8, 8; IV, 13, 12.

उयर-उदर III, 5, 12.

उर-पुर III, 13, 4.

उर-उरस् II, 3, 17, VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.
 उलोव-उलोच IX, 21, 34 (टि. चदेवा,
 उलोअ-वितान Pa1. 662)
 उल्लल-उद्+लल् IV, 15, 1, VI 14, 4.
 उल्लस-उद्+लस् °इ I, 7, 2.
 *उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.
 मिश्रित)
 *उल्हाविअ-आर्द्रित VIII, 15, 13. (Hem
 IV, 416 ex.)
 उवठविय-उप+स्थापित V, 8, 17.
 उवणिय-उप+नीत II, 10, 3.
 उवयर-उप+रु (or चर) °इ VI, 4, 2.
 उवयरिय-उपचरित V, 2, 2.
 उवयारि-उपकारिन् V, 3, I, VI, I, 5.
 उवरि-उपरि II, 1, 5.
 उवल-उत्पल (पाषाण) III, 16, 1.
 उववण-उपवन I, 13, 6.
 उववास-उपवास IX, 17, 33.
 उवविट्ट-उपविष्ट II, 12, 7, VI, 10, 6.
 उवसग्ग-उपसर्ग III, 3, 10.
 उवसमहर-उपशम+धर VI 15, 11.
 उवहि-उदधि I, 5, II.
 उवाअ-उपाय IX, 17, 20.
 उवोवरणट्ट-उपकरणम् नृत्यसवन्धि, टि. IX,
 21, 36.
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,
 3. (Hem. IV, 379 ex. H. उववना to
 escape.
 उव्वसि-उर्वशी, स्त्री. V, 9, 3.
 उव्वेढ-उद्+वेष्ट्, °ढिवि Abs. III, 17, 10.
 उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5, °उ I, 15, 15.
 एअ, °य-एतत् I, 17, 4; V, 13, 9.
 एक्क-एक I, 14, 9; II, 1, 5.

एक्कवीसम-एकविंशतिम् VIII, 8, 9.

(H. इक्कीस)

एत्थु-अत्र I, 13, 3. (Hem. IV, 405,
 Var. VI, 21.) or एतस्मिन्, old M.

एथ, एथे

एंत्-आ+इ+शत् VI, 3, 7.

एम एवम् I, 3, 12, IV, 9, 3, VII, 11, 4

एयारह-एकादश I, 12, 6. (H ग्यारह)

एरिस-ईदृश VI 16, 4. (Hem. I, 105.)

एसा-एषा II, 2, 12

एह, °ही-एषा I, 15, 4; V, 3, 13; एहु or
 एहुउ masc. nom sing. I, 4, 11, I,
 5, 5; I, 15, 15

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ओयरिय-अवतरित V, 5, 15.

ओलग्ग-अव+लग् °इ IV, 11, 8.

ओलग्गिअ-अव+लग्गित or लग्ग I, 2, 9.

ओलंबिय-अव+लम्बित I, 8, 9.

ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)

ओसर-अप+स्र °सु VII, 13, 7, VIII, 1,
 6, °रिवि VIII, 15, 10.

ओसह-औषध III, 1, 14.

ओसा-अवश्याय IV, 8, 16, IX, 25, 6.

ओसार-अव + स्र + णिच् °रिवि IV, 12, 13,
 VII, 8, 4.

ओसारिय-अप+सारित I, 8, 12.

°ओह-ओष II, 11, 2.

*ओहचउ-अव or अप+आस् (see अच्छ) VIII,
 14, 8.

*ओहामिय-तुलित I, 14, 7, V, 7, 12.
 (Hem. IV, 25.)

क

क-ब्रह्मन् VIII, 2, 5.

कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10, I, 13, 4
 कइयवाल-कपटपालिका, टि VIII, 7, 6.
 कइवय-कतिपय IV, 7, 10.
 कइवय-कैतव (कपट, टि.) VIII, 12, 10.
 कइचित्त-कवित्त्व VI, 9, 8
 कइन्द-कवीन्द्र V, 2, 4
 कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2.
 (Hem. I, 162)
 ककर-(ककखड) कक्ष VII, 10, 8 (लता-
 वृक्षादिगुल्म see जस.) or stone (H. ककर)
 ककस-कर्कश VI, 10, 10. VI, 14, 3.
 ककलुरिच्छ-कक्ष+कक्ष (नक्षत्रमाल, टि) III,
 9, 15.
 कज्ज-कार्य I, 3, 10, III, 2, 14.
 कट्ट-कष्ट I, 5, 3
 कट्ट-काष्ठ V, 12, 10
 कट्टमअ-काष्ठमय VI, 7, 10.
 कट्टवुत्त-कष्ट+उत्त IX, 17, 27.
 कड-कट VIII, 3, 11.
 कडउल्ल-कटक+उल्ल (स्वार्थे) III, 16, 10,
 V, 1, 5.
 कडक्ख-कटाक्ष IX, 14, 2.
 कडय-कटक VII, 10, 3.
 कडयड-onomatop. IV, 15, 6
 कडित्त-कटित्र (?) dice-board (फलकम्,
 टि.) III, 12, 5.
 कडियल-कटित्तल III, 10, 5
 कडिसुत्त-कटिसूत्र III, 10, 5, III, 12, 7
 कडु-कटु III, 14, 2
 कडुय-कटुक VI, 4, 12 VII, 2, 2, VIII,
 1, 14.
 कडु-क्य °डुवि IV, 11, 3 °इ IV, 15, 2,
 V, 3, 12, °डुज्ज IX, 9, 2 (H. काढना
 to take out).
 कडुयि-क्य (taken out) V. 1, 9: VIII,
 2, 10
 कडुण-कटिन VII, 7, 9, VIII, 13, 1

कण-कण I, 13, 5
 कण-कण °इ I, 7, 3, °णत VIII, 1, 4.
 कणउज्जल-कनकोज्वला, स्त्री VII, 11, 9
 कणय-कनक I, 6, 13, 1, 13, 9
 कणयउर-कनकपुर, न I, 13, 9, I, 17, 2,
 III, 13, 13, IV, 12, 1, IX, 22, 3.
 कणयमाल-कनकमाला, स्त्री. VII, 11, 10
 कणयर-कणचर, पु IX, 7, 3, IX, 11, 7.
 कणरणंति-onomatop. VII, 14, 11
 कणिट्ट-कनिष्ठ IV, 7, 9
 कणिस-कणिश I, 13, 5. (M. कणिस corn-
 ear)
 कण्ण-कर्ण I, 15, 4, III, 4, 14.
 कण्ण-कन्या I, 15, 4.
 कण्ण-कर्ण, पु. I, 4, 6, VIII, 5, 6
 कण्णपवित्त-कर्णप+मात्रम् (ear-ornament).
 III, 13, 5.
 कण्णाउज्ज-कान्यकुब्ज, न V, 2, 11
 कण्णालग्ग-(१) कन्या + लग्न (२) कर्ण +
 आलग्न. III, 17, 12
 कण्ह-कृष्ण, पु. VII, 15, 3.
 कणहराय-कृष्णराज, पु. I, 1, 11
 कणहायण-कृष्ण + अजिन IX, 9, 5
 कत्तरी-कर्तरी IX, 18, 12; (कटिकण, टि Var
 III, 24 H. कटारी, see notes.)
 कत्तिय-कर्तिका (see कत्तरी) IX, 9, 7
 कत्तियसाढ-कार्तिक + आपाढ IX, 21, 20.
 कत्तीअ-कार्तिक IX, 20, 4
 कदम-कर्दम IV, 10, 9, V, 11, 2.
 कप्पहुम-कल्प + हुम V, 12, 9, VII, 7, 11.
 कप्पूर-कर्पूर VII, 5, 8.
 कच्चुर-कर्चुर II, 14, 3.
 कम-कम (चरण) III, 4, 10, VI, 7, 10,
 IX, 17, 7
 कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.
 कमलरुह-ब्रह्मन् I, 5, 10.
 कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल-कमल + उल्ल (स्वार्थे) V, 6, 6
 कम्म-कर्म I, 12, 9, IX, 25, 15
 कय-कृत III, 4, 6 IX, 11, 10.
 कयली-कदली VIII, 11, 8.
 कयंत-कृतान्त I, 3, 2, I 8, 5, VI, 4, 2.
 कयंजलि-कृत + अजलि III, 7, 4.
 कयायर-कृत + आदर I, 4, 10, IX, 12, 9.
 कर-कृ, °उ, II, 10, 5, °इ, II, 1, 11, V,
 2, 9, °रि, I, 3, 10, °रे, IX, 17, 25,
 °रेजसु, V, 13, 9, °रिहिति, IV, 5, 5,
 °रंत pre p. II, 1, 12; °रति I, 1, 5.
 करड-करट (कट) VII, 13, 2
 करण-करुणा, VIII, 6, 12.
 करह-करम, V, 4, 22, VII, 2, 6.
 करहुल्ल-करम+उल्ल (स्वार्थे) VII, 2, 3.
 करिसण-कर्षण (see notes) I, 6, 8.
 करिंद-करि+इन्द्र III, 15, 13.
 करेवथ-कर्तव्य VII, 4, 10.
 कलणुल्ल-कलन+उल्ल (स्वार्थे) III, 16, 10,
 (M. काळजी-anxiety)
 कलयल-कलकल II, 9, 7.
 कलयंठि-कल+कठी (कोकिल) II, 1, 10.
 कलह-कलभ II, 13, 2.
 कलाव-कलाप II, 10, 1.
 कलिय-कलिका VIII, 1, 6.
 कलुस-कलुष I, 11, 6.
 कवण-क III, 13, 12, IV, 9, 9. (H
 कौन, Hem. IV, 367.)
 कवय-कवच VII, 6, 13.
 कवाड-कपाट V, 10, 18.
 कवाल-कपाल II, 3, 16; VIII, 14, 5.
 कविल-कपिल पु VII, 5, 8, IX, 11, 7.
 कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3
 कव्वड-कपाट III, 15, 10.
 कव्वपिसल्ल-काव्यपिशाच (कवि-विरुद्ध) I, 2,
 10. (Hem. I. 193.)

कस-(1) कशा (Whip) (2) कश (Tuoch-
 stone, H कसौटी.) III, 14, 3; VI, 7, 8.
 कसण-कृष्ण, I, 13, 10, VII, 1, 13.
 (Hem. II, 75)
 कसमसन्ति-onomatop IV, 15, 4
 कसाय-कषाय I, 12, 5.
 कसेर-तृणविशेष (a kind of grass, खरसुआ,
 टि) I, 6, 12. (See notes)
 कस्सीर-कश्मीर, दे V, 7, 7.
 कस्सीर-कश्मीर, न. V, 7, 7
 कस्सीरय-कश्मीर+ज (Saffron) V, 8. 7.
 कह-कथ, °उ I, 5, 4. °इ, I, 15, 5. कहि,
 कहहि, कहसु I, 15, 4, IV, 9, 5; V, 2,
 9. कहति, I, 5, 9, I, 17, 4.
 कह कथा VI, 6, 27
 कह व-कथम्+अपि, III, 6, 7, VI, 10, 12.
 कहंतर-कथा+अतर IV, 1, 5.
 कहिय-कथित, II, 2, 1.
 कहिं-कुत्र II, 1, 7 (H. कहां)
 कंख-काक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10
 कंचणगुह-काञ्चन+गुहा VI, 1, 6.
 कंची-काञ्ची I, 16, 10.
 कंटइय-कण्टकित, I, 9, 2.
 कंटयवइ-कण्टक+वत्, V, 2, 16
 कंटागहण-कण्ठ+आग्रहण III, 10, 3
 कंटाहरण-कण्ठ+आभरण, III, 10, 3
 कंडुयण-कण्डूयन VIII, 9, 4, IX, 25, 10
 कंत-कान्ता I, 17, 3.
 कंति-कान्ति, I, 14, 3
 कंदप्प-कन्दर्प II, 6, 13
 कंदावण-कन्द्रापन IV, 11, 2
 कंदिअ-कन्दित, III, 16, 10
 कंधर-तत्सम, (Shoulder) VI, 16, 10,
 IX, 22, 1.
 कंस-पु IV, 9, 11.
 काअ-काय, I, 9, 2; IV, 1, 7
 काइं-किम्, I, 17, 16; III, 11, 12.

काणीण-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5

कातंत-कातत्र (व्याकरण-विशेष) VI, 9, 7.
(See Notes)

कामग्गह-काम+ग्रह III, 9, 8

कामरइ-कामरति, स्त्री, VIII, 2, 5

कामरुव-कामरुप, पु VIII, 2, 9

कामाउर-कामातुर, III, 2, 15; III, 10, 6.

कामित्तण-कामित्व III, 3, 12

कामुय-कामुक, I, 17, 12, III, 1, 13

काराविअ-कारित, III, 15, 6.

कारुण्ण-कारुण्य III, 7, 11; V, 11, 15

कालखर-कालाक्षर, III, 1, 3 (मपीमयाक्ष-
राणि, टि)

कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.

कावालिणि-कापालिनी, VIII, 14, 5 °या-
°का, VI 6, 7

कासव-कश्यप, पु , I, 2, 1 (Hem. I, 43.)

कासु-कस्य I, 15, 4

काहणअ-कथानक IX, 20, 14

किअ-कृत I, 5, 10.

किक्किंधमलय-किक्किंधमलय, दे , VIII, 7, 4.

किज्ज-कृ (कर्मणि), °इ, III, 2, 10, VIII,
13, 11. °उ, V, 6, 10

किडि-किरि, I, 4, 8, (Hem. I, 251)

किण्णरी-किन्नरी, स्त्री, III, 6, 2.

कित्त-कीत (a stake at dice) III, 12,
5. (उडित वस्तु, टि)

कित्तण-कीर्तन IV, 3, 3.

कित्ति-कीर्ति V, 7, 7.

किमि-किमि VII, 15 9.

किर-किल III, 10, 6, IV, 9, 9 (Hem
II, 186; Var. IX, 5)

किराड-किरात, IX, 22, 10

किरिया-क्रिया VI, 10, 5, IX, 10, 9, IX, 17, 5.

किलकिलंति-onomatop IV, 15, 8.

किव-ट्या VI, 10, 11. (Hem. I, 128.)

किवाण-कृपाण IV, 11, 3; VIII, 15, 3
(Hem I, 128)

किसाणु-कृशानु (अग्नि) I, 14, 8. (Hem.
I, 128)

किसोयरि-कृशोदरी V, 7, 8.

किह-कथम् III, 11, 2.

कील-कीड्. कीलेसइ II, 8, 5. कीलत, pre.
part. V, 7, 2

कील-कीढा VI, 7, 10.

कीलिय-कीडित VII, 10, 4.

कुइअ-कुपित IV, 8, 10

कुकइ-कु+कवि III, 11, 12

कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.

कुट्ट-काष्ठ V, 8, 12 (उपलोट आप्प वा, टि
See Notes)

कुडिल-कुटिल I, 11, 3

कुडिलत्तण-कुटिलत्व I, 17, 15.

कुडुव-कुटुम्ब IX, 9, 3

कुण-कृ, °इ VI, 4, 1 कुणत pre. part.
IX, 17, 17 (Hem. IV, 6, 5; Var.
VIII, 13)

कुतपसि-कु+तपसिन् IV, 3, 1

कुदिट्टि-कु+दृष्टि IV, 3, 3.

कुप्प-कुप्, °इ, V, 9, 9

कुमंति-कु+मतिन् III, 9, 9.

कुमुइणि-कुमुदिनी VIII, 1, 10

कुमुयायर-कुमुदाकर IX, 2, 10.

कुरंगि-कुरगी, स्त्री VIII, 12, 10.

कुलहर-कुलगृह III, 5, 9.

कुलिस-कुलिश II, 7, 5; III, 14, 12

कुलिसकंठ-कुलिशकंठ, पु VII, 11, 15

कुलिसोवम-कुलिशोपम, I, 5, 8.

कुवत्तय-कु+पात्र+क IV, 3, 1

कुस-(1) कुशा (bundle), (2) कुस (grass)
III, 14, 4

कुसासण-(1) कुस + अशन, (2) कु+शासन,
VII, 1, 16

कुसील-कु+शलि, IV, 3, 1.
 कुसीस-कु+शिष् VII, 1, 16.
 कुसुइ-कु+श्रुति IV, 3, 1.
 कुसुमदसण-°दशन, Synonym for Pus-
 padanta, the author. I, 3, 9.
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2
 कुसुय-कु+श्रुत IX, 12, 7
 कुंचिय-कुंचित IV, 2, 6.
 *कुंट-कुञ्ज IV, 4, 2 (see जस.)
 कुंत-तत्सम (आयुध-विशेष) II, 2, 3; IV, 15,
 4; VII, 7, 10.
 कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.
 कुंभ-(1) a jar; (2) A sign of the
 zodiac, I, 10, 5
 कुमत्थल-कुंभ + स्थल II, 13, 7.
 कुवलय-(१) कमल, (२) भूमडल I, 10, 7.
 कूड-कूट II, 3, 3.
 *कूचार-कू + आरव (a cry) VII, 11, 17,
 VIII, 13, 3.
 केऊर-केयूर III, 10, 6.
 केत्तिअ-कियत् II, 13, 8 (Hem. II, 157,
 Var. IV, 19).
 केयइ-केतकी V, 7, 2
 केर-सम्बन्धार्थे used with gen I, 3, 14, I,
 15, 2 (Hem. इदमर्थस्य केरः II, 146)
 केलास-कैलाश, प III, 15, 13
 केलिवत्त-(१) कदलीपत्र, (२) केलि + वक्त्र,
 I, 10, 4
 केवल-(ज्ञानविशेष) VI, 3, 1
 केसग्गह-केशग्रह III, 10, 8
 केसरोह-केसर + ओघ IV, 10, 2
 केसव-केशव, पु. I, 2, 1
 केहअ-कीदृश VII, 1, 11 (Hem IV, 402)
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,
 1, 4 (H. कोइल)
 कोक्काविय-see कोक्किअ-causal, III, 7, 7.
 (व्याहृत Hem. IV, 76.)

कोक्किअ-को इति शब्देन आहृत III, 13, 7;
 VIII, 2, 9, VIII, 13, 12. (H. कूका
 मारकर बुलाना).
 कोट्ट-कोष्ठ I, 12, 1 (H. कोठा a room).
 कोडि-कोटि I, 6, 13, I, 13, 9.
 कोल-तत्सम a boar I, 6, 2.
 कोव-कोष VIII, 15, 13.
 कोवंड-कोदण्ड VIII, 6, 1
 कोस-कोश VI, 9, 9.
 कोससोस-कोश + शोष IV, 4, 4.
 कोसंबीपुर-कौशाम्बी, न VII, 11, 5.
 कोह-क्रोध III, 3, 14
 कौडिण्ण-कौण्डिन्य (गोत्र) I, 3, 3.
 कौत कुन्त (आयुध-विशेष) IV, 7, 15.

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खगिंद-खगेन्द्र VII, 11, 13.
 खग्ग-खङ्ग I, 9, 7, V, 5, 1.
 खट्टा-खट्टा VII, 6, 11.
 *खडयासी-तृण + आशिन् III, 15, 11 (D.
 II, 67)
 खण-क्षण I, 9, 5.
 खणखण-onomatop III, 12, 10, IV, 15,
 4, V, 4, 10, VII, 14, 10.
 खत्त-क्षात्र I, 14, 6.
 खद्ध-(१) खादित (२) हत III, 14, 5;
 VII, 13, 5 (D. II, 67.).
 खम-क्षमा I, 11, 8, V, 6, 1
 खय-क्षय III, 2, 6, IV, 10, 2, V, 11, 9,
 VI, 7, 15.
 खयर-खचर I, 11, 1, VII, 11, 12
 खयंकर-क्षयकर IV, 14, 2, V, 4, 2.
 खलिअ-स्खलित VI, 4, 9.
 खलिज्ज-स्खल (कर्मणि) °इ VII, 9, 8.
 खविअ-क्षपित, VI, 5, 6
 खंचण-कर्षण V, 4, 12, (H. खंचना to pull).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12.
 खंति-जान्ति II, 8, 14, IX, 2, 5.
 °खंध-क्कन्व VIII, 7, 1.
 खंभ-त्तम्म VI, 5, 5.
 खा-खाद् to eat, °उ. VII, 6, 9. (Hem. IV, 228)
 खाणी-खानि II, 3, 13 (H. खानि).
 खाम-क्षाम VII, 4, 6.
 खाविय-खादित VII, 7, 5.
 खिज्ज-खिद् °इ. V, 1, 11, VII, 1, 6.
 (Hem. IV, 224).
 खीण-क्षीण VIII, 13, 8.
 खीर-क्षीर I, 6, 6, V, 8, 14, IX, 9, 2
 खुडिय-खुडित VII, 14, 13: (Hem. IV, 116. M. खुडणें; H. खोटना to nip).
 *खुडुक्किय-गल्यायित VII, 2, 10; (Hem. IV, 395)
 खुणखुण-onomatop. VIII, 3, 8.
 खुद्-कुद् IV, 9, 12.
 *खुप्प-मत्त् °इ VII, 6, 8; (Hem. IV, 101; V. or VIII, 68)
 खुम्भ-कुम्भ III, 14, 6. (Hem. IV, 154).
 खुटण-खोटन IX, 7, 5. (Hem. IV, 116. H. खोटना to nip).
 खेडय-खेट्ट (ग्राम, समूह) III, 15, 11.
 खेडामग्राम-खेट्ट+ग्राम I, 6, 3. (M. H. खेट्टे-ग्राम; Pat 399.)
 खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
 *खेरि-द्वेष VIII, 15, 13. (क्रोध, द्वेष, टि.)
 खेल्-खेल् (क्रोड) °ल्लि वि III, 12, 10 (Hem IV, 382 c x)
 खोह-क्षोभ I, 9, 9.

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गइ-गति II, 1, 17, VI, 9, 6.
 गइवेय-ग्रैवेय I, 17, 13.

गइद्-गजेन्द्र III, 17, 14.
 गउड-गौड, दे. IV, 7, 13.
 गउर-गौर I, 16, 10.
 गउरविय-गुर्वी V, 6, 12.
 गज्ज-गर्ज °इ IX, 15, 1
 गणिय-गणित III, 1, 3.
 गणिय-गणिका V, 2, 10; VII, 7, 3.
 गणियासुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
 गम्भेसरि-गर्भेक्षरी V, 2, 12.
 गभत्थि-गभस्ति I, 13, 6.
 गम्म-गम्य I, 2, 8, II, 11, 8.
 गझ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.
 गय-गद (व्याधि) VI, 9, 8.
 गय-गज I, 16, 9, VI, 7, 12.
 गयपुर-गजपुर, न. VII, 11, 1. VIII, 5, 4.
 गयउल-गज+कुल III, 17, 5.
 गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.
 गयणंगण-गगन+संगन III, 12, 5.
 गयणाह-गज+नाथ VII, 13, 3.
 गया-गदा VII, 7, 9.
 गरुय-गुरु+क I, 11, 8 (Hem. I, 109.)
 गरुयत्त-गुरुत्व I, 4, 8.
 गरुयत्तण-गुरुत्व I, 17, 9, III, 3, 4.
 गरुयार-गुरुत्तर III, 6, 3; IV, 7, 13; VII, 11, 6.
 *गलगिज्ज-धुरधुरावलि, टि. III, 9, 15.
 a garland of small beads tied round the neck किरिणीपंक्ति.)
 *गलत्थिय-कदर्थित, II, 4, 11. (क्षिप्त acc. Hem. IV, 143, D. II, 87.)
 गलरव-कलरव III, 17, 5 (H. गल्ल noise)
 गलवेविय-गल+वेपित VIII, 15, 5
 गलिय-गलित VI, 2, 7.
 गवेस-गवेपय् °इ VII, 2, 5.
 गसंत-ग्रस+शतृ VII, 5, 2
 गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2, II, 10,1, IV,6,10.

गाहिय-ग्रहीत VII, 13, 3

गाहिर-गभीर I, 11, 4, III, 10, 12, VI, 15, 5. (Hem.I, 101, H. गहिरा deep)

गहिल्लय-ग्रहिल+क IX, 7, 10.

गहीर-गभीर I, 3 1.

गंगेश-गाणेय (भीष्म) पु I, 4, 4.

गंडयल्लुल्ल-गंडतल+उल्ल (स्वार्थे) V, 6, 6

गंडय-गंडक (प्राणिविशेष) IX, 25, 10 (H. M. गेंडा)

गंधव्व-गाधर्व (गानविद्या) III, 1, 3, IX, 20, 14.

गंधारि-गाधारी, स्त्री, VIII, 12, 8.

गंपि-गत्ता III, 12, 9, IV, 12, 7, VI, 12, 7, VIII, 6, 14.

गाइ-गौ IX, 9, 2 (H गाय)

गाइअ-गीत VII, 12, 1

गाइत्ति-गायित्री, स्त्री, VIII, 12, 6.

गाम-ग्राम III 15, 8.

गायअ-गीत P.P. I, 3, 14. (Hem IV,6.)

गारव-गौरव (मद) I, 12, 4.(Hem. I, 163)

गाविमहीस-गो+महिष IX, 21, 13.

गिज्जंत-गीयमान IX, 22, 6

गिलिय-गिलित (ग्रसित) VII, 3, 2.

*गिल्ल-आर्द्र VIII, 15, 1. (H. गीला wet, See Notes.)

गिहवार-गृह+व्यापार IX, 20, 19.

गिहीण-ग्रहण IX, 21, 15.

गिरिणयर^०-नगर, I, 15, 6, I, 16, 6, VII, 4, 9.

गिरिसिहर^०-शिखर, न. VI, 8, 6

गिंभ-ग्रीष्म III, 14,10 (Hem. IV, 412)

गीय-गीत VI 15, 5

गीव-ग्रीवा I, 17, 13.

गुणक्खय-गुण+क्षय IX, 14, 3.

गुणठान-गुण+स्थान I,12,11 (tech term of Jain philosophy; See Notes).

गुणधम्म-^०र्ष, पु. I, 2, 4.

गुणवइ-^०ती, स्त्री, VII, 4,6, VII, 9, 10.

गुणाल-गुण+आल (मत्वर्थे) III, 3, 6.

गुणिअ-गुणित (शिक्षित) II,1, 7.

गुत्त-गुप्त IX, 25, 16.

गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.

गुप्प-गुप्^०इ V, 9, 8, VII, 15, 7. (Hem. IV, 150)

गुप्पमाण-गुप्यमान VIII, 15, 8.

गुप्फ-गुल्फ (ankle) I, 17, 5.

गुमुगुमुगुमंत-onomatop. II, 14, 4

गुंथ-ग्रथ 5, 8, 14. (H. गूथना to weave).

गूढत्तण-गूढत्व I, 17, 5

गेण्ह-ग्रह्, गेण्हिवि Abs III,8,15 (Hem. IV, 209; Var. VIII, 15)

गेण्हंत-गृण्हत V, 7, 2

गेहत्थ-ग्रहस्थ IX, 20, 19

गोउल-गोकुल VIII, 16, 6.

गोत्तकअ-गोत्रक्रम VI, 8, 6.

गोत्तम-गौतम, पु I, 13, 1

गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.

गोरि-गौरी, स्त्री, VIII, 12, 8.

गोवद्धण-गोवर्धन, प III, 17, 15.

गोवि-गोपी VIII, 16, 6

गोविंद-पु. III, 17, 15

गोसवि-गोस्वामिन् IX, 9, 6.

गोह-गुह्य or भट VIII, 13, 2. (ग्राम or भट, D II, 89. See Notes)

गोहण-गोधन I, 6, 7.

गौल्ल गुच्छ I, 6, 12.

*गौंदल-आक्रंद IV, 10, 7 (M गोन्धल confusion) (गुद क्रीडायाम्)

*गौंदलिय-मिलित I, 6, 12

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घअ-घृत V, 8, 11, IX, 7, I

घट्टिय-घट्टित IV, 7, 15 (चर्वित, टि)

घड-घट I, 6, 7.
 घडिअ-घटित. I, 6, 13; I, 13, 9 (M. घडणें)
 घडीगेह-घडी+गृह IX, 17, 30.
 घण-घन I, 13, 5.
 घणघण-घन+घन (अतिनिविड) V, 4, 14.
 घणत्त-घनत्व VII, 15, 10.
 घणथणिय-घन+स्तना VIII, 9, 14.
 घणयाल-घन+काल IV, 2, 14.
 ~घत्तिय-क्षिप्त, 2, 13, 5. (Hem. IV, 143)
 घर-गृह I, 7, 5; VIII, 2, 10 (H. M. घर)
 घरत्य-गृहस्य VIII, 8, 10.
 घरपंगण-गृह+प्राङ्गण V, 2, 1, IX, 20, 20.
 घरचय-गृह+व्रत I, 12, 3.
 घरसिरि-गृह+श्री I, 3, 13
 घरिणी-गृहिणी II, 13, 2; III, 2, 15
 ~घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 334, 422. ex M. घालणें)
 ~घल्लिय-क्षिप्त V, 8, 2, VI, 3, 6.
 ~घंघल-विघ्नकर, टि IV, 1, 10 (Hem. IV, 422. See Notes)
 घाअ-घात I, 4, 6, I, 8, 6 (H. M. घाव)
 घाइअ-घातित III, 14, 12.
 घाय-घात्यू °इ III, 15, 9.
 *घार-गृध्र टि IV, 10, 7 (विज्ञा घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)
 घिअ-घृत IV, 9, 12 (H. घी)
 घिणि-घृणि IX, 17, 45. (H. घिन hate, Hem I, 128.)
 *घित्त-क्षिप्, °इ IX, 6, 5
 *घित्त-घृहीत III, 6, 11 (See Notes).
 *घित्त-क्षिप्त IV, 9, 12. VI, 7, 10, VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)
 *घिष्प-ग्रह, °इ III, 3, 5.
 *घिद-क्षिप्, °इ III, 3, 1; VI, 10, 13. V 8, 12 °भि. VIII, 1, 7.
 † घिवण-क्षेपण III, 17, 4

घुड-घुप्+ज VI, 13, 15.
 *घुम्म-घूर्ण, घुम्भित्ति abs V, 9, 13 (Hem. IV, 117; H घूमना)
 *घुल-घूर्ण, °इ, V, 1, 12 (Hem. IV, 117. M घोलणें to shake or agitate briskly.)
 *घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11, VI, 4, 9, VII, 7, 8, VIII, 6, 14.
 घुसिण-घुच्छण (suffion) I, 9, 10 (Hem I, 128)
 ~घोद्व-पिद्व, °इति V, 5, 5 (Hem IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ. H. घोटना to rub)
 *घोल-घूर्ण, °इ III, 8, 10 (Hem. V, 117.)
 ~घोलंत-घूर्ण+शवृ VII, 2, 7.
 *घोलिर-घूर्ण+इर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)
 घोस-घोष् °इ V, 10, 21.

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चअ-त्यज् °एभिणु abs IX, 19, 13, °ईऊण abs IX, 17, 26, °यत्त IX, 16, 2. (Hem. IV, 86.)
 चउ-चतुर् III, 17, 10.
 चउक-चतुष्क IX, 21, 2. (H. चौक)
 चउगइ-चतुर्गति (देव, मनुष्य, नरक, निर्वक) II, 6, 18, IX, 11, 11.
 चउदह-चतुर्दश I, 1, 9, I, 12, 7. (H. चौदह)
 चउदिस-चतुर्दिश I, 6, 11
 चउपास-चतु फर्ष IV, 14, 14.
 चउरंग-चतुरण VII, 10, 1, VII, 12, 5
 चउरासम-चतुराश्रम I, 8, 3.

- चउवण्ण-चतुर्वर्ण I, 7, 8.
 चउविह-चतुर्विध I, 12, 5, IX, 16, 2.
 चक्क-चक्र (+वाक) bird, VIII, 4, 2.
 चक्क-चक्र (wheel) VII, 1, 7
 चक्कवइ-चक्रवर्तिन् IV, 4, 13.
 *चक्ख-आ+स्वाद्, °इ IV, 2, 19, °क्खि
 abs. IX, 2, 11 (Hem. IV, 258)
 चड-आ+रुह्, चडति I, 18, 3, चडु III, 9,
 14. (Hem. IV, 206; H. चडना, M.
 चडविणे).
 चडाव-आ+रुह+णिच् °हि I, 4, 1
 *चडिअ, °य-आरुह III, 4, 3, V, 5, 13.
 चडुय-चाटु+क (चटुल) II, 11, 11 (Var.
 I, 10)
 चत्त-त्यक्त I, 4, 5, V, 11, 11, VI, 1,
 10; IX, 14, 1. (Hem. IV, 86.)
 चत्तय-त्यक्त+क IV, 3, 2.
 चत्तारि-चत्वारि I, 8, 3
 *चप्प-आकम् or पीड्; चप्पि वि III, 16, 2; VI,
 14, 5; °हि V, 2, 1. (Hem. IV, 395
 ex. M. चापणे, चोपणे)
 चमक्क-चमत्+क, °इ III, 13, 3.
 (H. चमकना or चौकना)
 चमक्किय-चमत्कृत II, 6, 4.
 चमर-चामर I, 18, 3. (Hem I, 67, Var.
 I, 10.)
 चम्म-चर्म IV, 15, 6.
 चम्मट्टि-चर्म+अस्थि IV, 4, 10.
 चयारि-चत्वारि VI, 12, 6.
 चरीय-चर्या IX, 21, 24.
 चलचल-onomatop. IV, 15, 5; VII, 5,
 16. (H. चरचर)
 चलण-चरण I, 11, 5 (Hem. I, 254).
 चलवल-onomatop. IX, 18, 3.
 चल्ल-चल°इ III, 17, 14 (Hem.
 IX, 231.)
 चल्लिअ-चलित I, 9, 9.
 चव-कय्, °वंत I, 1, 6; °इ I, 16, 2,
 II, 1, 9, III, 7, 4, V, 12, 2; °विय
 VI, 1, 6 (Hem. IV, 2. It may be
 derived from चच् by वर्णविपर्यय).
 चवल-चपल IX, 11, 2.
 चवलत्तण-चपलत्व III, 3, 12.
 *चंग-चारु I, 15, 11; III, 7, 13; V,
 11, 7, VII, 8, 9, VIII, 13, 7.
 (1). III, I; H. चंगा M. चांगला)
 चंडउत्त-चन्द्रगुप्त, पु IX, 1, 8.
 चंडपजोअ-चण्डप्रद्योत, पु. VII, 5, 21.
 चंडभुअ-चण्डभुज VI, 7, 6.
 चंद-चन्द्र III, 1, 9, V, 2, 10.
 चंदक्क-चन्द्र+अर्क I, 16, 5, VII, 7, 1.
 चंदप्पह-चन्द्रप्रभ (8th Tirthamkara)
 V, 11, 6.
 चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.
 चंदमई-चन्द्रवती, स्त्री IX, 1, 9.
 चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.
 चंदा-चन्द्रा, स्त्री VII, 15, 4.
 चंदाहा-चन्द्रा+आहा VII, 11, 2.
 चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.
 चंपयहुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,
 चाइ-त्यागिन् III, 12, 4. (See चअ)
 चाउत्थ-चतुर्थ IX, 20, 3. (H. चौथ)
 चामरोह-चामर+ओष II, 11, 2; V11, 5, 5.
 चामीयर-चामीकर VII, 11, 12; IX, 22, 6.
 चाय, °अ-त्याग I, 4, 6, III, 12, 4, IV,
 12, 3; VIII, 5, 6 (see चअ).
 चारत्त-चारत्त्व I, 17, 4.
 चारित्तण-चारिन्+त्त्व (विचरण) III, 3, 12,
 चारित्तगुत्ति-चारित्रगुप्ति, स्त्री, VIII, 12, 8.
 चाव-चाप VII, 12, 8.
 चिक्कम-चंक्रम °इ I, 10, 13.
 चिक्कार-चीत्कार VII, 1, 7.
 चिण-वि °इ I, 10, 6. (Hem. IV, 241.
 H. चुनना)

चित्त-चित्र III, 1, 11, IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिरु-विरम् III, 13, 13.

चिलाअ-किरात V, 12, 2; VI, 11, 1.

(Hem. 1, 183.)

चिल्लणदेवि-वेलनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.

(Hem I, 186)

चिंघ-चिन्ह (ध्वज) I, 7, 8, VI, 4, 10.

(Hem. II, 50)

चिय-चैव VI, 15, 1

*चुक-भ्रंश+क V, 9, 10.

(Hem. IV, 177. H M. चूकना)

चुणिन्न-चूर्ण (lime) VIII, 2, 6

(Hem II, 34, इञ्ज-चुण्णं; H. चूना.

गीतज्वर, टि.)

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21, VI,

12, 2. VII, 14, 1.

चुंछु-चञ्चु II, 11, 12.

*चुंमल-भेखर IV, 10, 7. (D. III, 16;

Pai. 349).

चूर-चूर्ण, °इ III, 15, 10, °रिवि abs IV,

15, 2, (M चुरणं)

चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.

चेद्दा-चेद्या IX, 17, 19

चेय-चैव VII, 14, 8.

चोइय-चोदित V, 4, 21. VII, 5, 7.

चोळ-आश्चर्य II, 2, 1, III, 15, 7; IV,

12, 9, V, 10, 18, VIII, 4, 6, (D.

III, 14; H चौल).

*चोळुकोयण-आश्चर्य + उत्कोपन (जनक) IV,

12, 16.

चोत्थी-चतुर्थी IX, 20, 4; (H चौथी)

चोयमान-चोदयन् IV, 12, 11.

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छ-षड् I, 12, 5; IX, 12, 8. (H छह).

छइअ-छादित V, 2, 16.

छउमत्य-छड्मत्य VIII, 8, 10. (see notes).

*छज्ज-राज् °इ. IX, 14, 2 (Hem. IV, 100. old H छाजना).

छड-छ्या I, 7, 6; III, 6, 8.

*छहुंत-सुद्धर IX, 12, 2. (Hem. IV, 91. H छाडना or छोडना).

छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7. (Hem II, 20).

छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.

छप्पय-षट्पद (भ्रमर) VIII, 1, 9. (Hem. II, 77)

छल्लि-तत्स. त्वचा, टि III, 8, 10. (D. III, 24; Pai 340 H छाल, here scum of water).

छव्वग्ग-षड् + वर्ग I, 8, 5.

*छंडिआ-सुक IV, 8, 2. (see छहुंत)

छाइज्ज-छाव (कर्मणि) °इ III, 12, 9.

छाइय-छादित VIII, 4, 4.

छिज्ज-छिड् (कर्मणि) °इ. VII, 2, 12; IX, 14, 2.

छिज्जंत-छिद्यमान VIII, 15, 11.

*छित्त-स्पृष्ट III, 7, 6; V, 10, 15. (see छिव)

छिण्ण-छिन्न (पृथक्) III, 15, 6.

*छिप्प-स्पृश् °इ, V, 9, 7. (Hem IV, 257).

*छिव-स्पृश् °इ I, 7, 5; °सि. VIII, 1, 7. (Hem. IV, 182; H. छीना or छूना).

*छुडु-यदि III, 9, 11; V, 6, 7 (Hem. IV, 385, etc. ex).

*छुद्ध-क्षिप्त IV, 7, 15; IX, 21, 5. (छुह + क Hem. IV, 143).

छुरियायडूण-क्षुरिका + कर्षण V, 4, 14
 छुह, °हा-सुधा. VI, 15, 10, VIII, 11, 12
 (Hem. I, 265).
 *छुह-क्षिप् (sense नी) °हेवि IX, 21, 2.
 (Hem IV, 143)
 छेअ, °य-छेद III, 10, 9, IX, 20, 13
 छेज्ज-छेद्य III, 1, 8

ज

°जअ-जय III, 2, 8.
 जअ-जगत IX, 8, 8
 जइ-यदि VIII, 13, 3
 जइ-याति, °वर II, 7, 10
 जइयहुं-यदा III, 15, 7, VI, 7, 3
 जइवि-यद्यपि IV, 7, 10.
 जक्खकह्म-यक्षकर्दम IX, 18, 13 (See
 Notes).
 जक्खिणी-यक्षिणी I, 13, 8, VII, 10, 10.
 जगजन्त-जगद् + यात्रा IX, 6, 11
 *जगडंत-भञ्जन्, टि. III, 15, 12 (जअड
 for त्वर् Hem IV, 170. जगडिओ विद्रावित
 D. III, 44, H G. झगडा, °डो quarrel)
 जज्जाहि-Intensive. of या. VI, 12, 11
 जडिअ, °य-जटित I, 13, 10, IX, 4, 7.
 जणत्ति-जन + आर्ति VI, 8, 2.
 जणपउर-जन + प्रवर III, 15, 13
 जणवय-जनपद I, 11, 3; I, 13, 4
 जणंति-जनयन्ति VIII, 1, 11.
 जणिय-जनित I, 15, 10
 जणेरी-जनयित्री V, 8, 15.
 जणेसइ-जनिष्यति VII, 3, 9
 जण्ण-यज्ञ IX, 9, 7, (Var III, 44).
 जण्हुय-जानु + क I, 17, 7 (Pai. 859)
 जत्ताए-यान्ती + तृ. II, 2, 15
 जम-यम I, 11, 8, V, 3, 4; VI, 6, 19
 जय-पु VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.
 VIII, 2, 2
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7
 जयवम्म-जयवर्मन् IV, 1, 7 VIII, 1, 1
 जयविजइ-जगद्+विजयिन् VI, 17, 1
 जयसिरीह-जयश्री+ईश IV, 1, 11
 जयसेन-पु VIII, 4, 7
 जयंधर-पु I, 14, 4, V, 6, 4, IX 22, 3,
 IX, 24, 2
 जर-ज्वर III, 16, 5
 जरुल्ल-ज्वर+उल्ल (स्वार्थे) V, 8, 9
 जलजंत-जल+यत्र III, 8, 11
 जलण-ज्वलन I, 11, 5, VII, 13, 9, VIII,
 15, 2
 जलइ-जल+आर्द्र III, 6, 11
 जलंती ज्वलन्ती (अटवीनाम) VII, 1, 10
 जलिय-ज्वलित VII, 7, 10
 जलोल्ल-जल+आर्द्र III, 8, 9. (Hem I, 82)
 जलोह-जल+ओष II, 8, 6.
 जवखेत्त-यव+क्षेत्र III, 14, 5
 जवणालत्त-यवनाल+त्व IX, 7, 1
 जविअ-जपित VI, 2, 4
 जस-यशस् I, 2, 10.
 जसकित्ति-यश +कीर्ति IX. 2, 10
 जसघंट-यश +घण्टा III, 12, 4
 *जसणियउरुंब-यश +निकुरम्ब (समूह) V, 11, 6
 (Pai 18 निउरव)
 जसमायण-यशः+भाजन VII, 8, 7.
 जसरासि-यशः+राशि VII, 9, 8
 जसवंत-यशस्विन् IX, 2, 10
 जसालअ-यशः+आलय II, 8, 13
 जहाजाय-यथाजात (दिगम्बर) II, 3, 8
 जहि-यस्मिन् (यत्र) I, 13, 6, (H जहा)
 *जंगल-तत्स. मास IX, 9, 5 (जगल-पड्डिला-
 सुरा D III 41, Pai 335)
 °जंत-यत्र III, 8, 11
 जंत-या+शत् I, 9, 11, II 2, 10, VII, 3, 11.

- जंप-जल्प (कथ्) °इ V, 9, 9 (Hem IV, 2).
जंपणिया-जल्पिका VI, 6, 6
जंपाण-यानविशेष I, 16, 9; IV, 10, 10.
(जस; भविस)
जंपिय-जल्पित II, 5, 1
जंबुदीअ-जम्बूद्वीप I, 6, 1
जा-या (to go), °इ, I, 10, 1, III, 11,
9, IV, 3, 7, °मि V, 2, 5, °हि I, 15,
13; °इवि VI, 4, 8, °एप्पिणु I, 9, 3, I,
16, 3, °एसहि V, 2, 7 °एवअ (°तव्य)
VII, 4, 10
जाअ-जात IV, 5, 8
जाइ-जाति III, 6, 4, IV, 5, 6, IX, 12, 6.
जाइ-जाति (पुष्पविशेष) I, 10, 1
जाए-यया IV, 5, 8.
जाण-यान I, 15, 6, VI, 10, 1.
जाणअ, °य-जायक III, 4, 6, III, 5, 15
जाण-ज्ञा (to know, Hem IV, 7) °सु
IV, 3, 1, °हि III, 13, 8, IV, 3, 15,
°णिज्जइ III, 3, 7
जाणिय-जाति II, 6, 1, IV, 5, 6, V, 7, 4;
VI, 8, 11
जाम-यावत् I, 3, 12, IX, 17, 18
जामाय-जामात् V, 8, 11
जाय-जात VI, 3, 1.
जायव-यादव IX, 22, 5
जायवेअ-जातवेदस् (अग्नि) I, 16, 7.
जालवक्ख-जाल+पक्ष IX, 17, 21.
जालंघर-दे V, 7, 6
जाला-ज्वाला VII, 13, 9
जि-(पादपूर्णार्थमव्ययम्) I, 5, 2
जिगिजिगि°-onomatop II, 2, 3.
जिण-जि (He r. IV, 241) °मि III, 15,
1, °णति I, 4, 2; °सु III, 3, 14, °हु I,
17, 5 °णेज्जसु IV, 9, 4, °णेप्पिणु V, 8 2
जिप्पति pass. III, 2, 5
जिणतअ-जिन+तपस् VI, 5, 1.
जिणतत्त-जिन+तत्त्व IX, 21 43.
जिणहर-जिन+गृह II, 7, 9, VIII, 11, 3.
जिण्ण-जीर्ण III, 11, 11
जित्त-जित III, 9, 1, III, 17, 16, VI,
17, 8
जित्तवेरि-जित+वैरिन् I, 9, 4
जिप्प-जि (कर्मणि) °णति III 2 5
जिय-जित II, 5 14
जिय-जीव्. °इ III, 7, 6.
जियसत्तु-जितशत्रु, पु VI, 2, 3; VI, 7, 7
जिह-यया I, 10 7; II, 4, 9; VII, 12, 8.
जीया-जीवा II, 9, 8.
जीयासा-जीव+आशा III 6, 13.
जीवंति-जीव+शट् (द्वियाम्) II, 13, 4.
जीह, °हा-जिहा I, 13, 2, III, 4, 10 (H
जभि)
जीहालंपड-जिहा+लम्पट, IX, 8, 7
जुज्ज-युज् (कर्मणि) °इ, III, 2, 13.
जुज्ज-युष्, °इ, VII, 5, 22. °ज्जंति, V, 5, 6,
°ज्जिरुणं, VI, 13, 12, °ज्जिावि, III, 17,
13, V, 4, 15; °ज्जिज्जइ, VIII, 13, 11
जुत्त-युक्त, III, 12, 3, IX, 17, 28.
जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14
जुत्तायार-युक्त+आचार, III, 4, 4, IX, 25,
16
जुत्ति-युक्ति, I, 15, 3, III, 1, 14, VIII,
2, 7.
जुय-युग III, 10, 10
जुयराअ-युवराज, V, 9, 12
जुयल-युगल, I, 2, 10; I, 9, 11
जुयलुल-युगल+उल्ल (स्तार्थे) III, 9, 3.
जुवइ-युवति, III, 11, 4.
जुवईस-युवति+ईश, V, 11, 13
जुवण-युवन् IV, 6, 15, VIII, 6, 4
(H जवान)
जुव्वण-यौवन, VII, 15, 6.
जुहिङ्गिल-युधिष्ठिर, पु I, 4, 5 (Hem. I,

96, 107. Var. I, 22; II, 30. where we have ज° instead of जु°)

जूअ-दूत, III, 13, 8.

जूयारत्तण-दूत+आरक्तत्व, III, 3, 16.

जूर-खिद् Or कुध् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132, 135; prob from ज्वर.)

जूरण-खेदन, (ज्वरण), IV, 10, 14

जूवार-दूतकार, III, 13, 4.

जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14 (H. जुही or जूही, M. जुई, पांडरी, पिवळी)

जेत्तहे-यत्र, V, 2, 2.

जेहअ-यादश, III, 11, 12; IV, 11, 10; VII, 1, 11. (Hem VI, 402)

जो-यः I, 4, 11, I, 14, 6; जेण I, 8, 1, जे I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8

जोइज्ज-दृश् (कर्मणि) °इ, III, 7, 8, (See जोय.)

जोइणि-योगिनी, VI, 5, 7.

+जोइय-दृष्ट, I, 14, 11; VI, 16, 1

जोइस-ज्योतिष्, III, 1, 5

जोग्ग-योग्य, I, 15, 11; III, 2, 15

जोणहा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11 (H. जोतना, to yoke)

*जोय-दृश्, °इ, I, 7, 1 III, 8, 6, °हु V, 1, 5, जोइवि, I, 15, 11, जोएवि, II, 6, 2, जोएवउ V, 2, 6, ' Hem IV, 356, ex. G जोवु, to see)

जोय-योग, IX, 4, 8.

जोव-(See जोय) °हि, III, 8, 18

जोव्वण-यौवन II, 4, 5

जोह-योध, VII, 5, 5, VIII, 9, 7.

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झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2, II, 12, 11

झरंत-क्षरत् IV, 15, 5, (Hem IV, 173.)

झलझल-onomatop. VII, 5, 16.

झल्लरि-वाद्यविशेष, VII, 1, 5. (H. झालर)

झस-झष, (कटारी टि.) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, (नागकु. नाम) III, 15, 6; VI, 8, 4.

झसच्चिंध-झषचिन्ह (नागकु नाम) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

*झंखिअ-विलपित, IX, 11, 2 (Hem IV, 148)

झाइअ, °य-ध्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)

झाइय-ध्यायक, IV, 2, 15

झाण-व्यान, VI, 5, 5.

झाणग्गि-व्यान+अग्नि, IX, 20, 10

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3)

झीण-क्षीण, IV, 7, 8 (Hem. I, 3)

झुट्ट-अलीक, VI, 13, 15, (D III, 58 H. झूठ false,)

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; (Hem I, 52)

*झूरवइ-खिद्यते, V, 8, 10 (स्म acc Hem IV, 73 H. झुरना.)

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टकर-आघात (टकार) VI, 14, 3 (H. टकर or टकोर conflict)

टणटण-onomatop. VI 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8 (see टकर)

*टिट्ट-दूतस्थान III, 12, 4. (D. IV, 3 टेट्टा)

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- ठव-स्थापय्, ठवेष्णिणु VII, 15, 2, ठवेवि IX, 21,2. (M. ठेवणे to put)
 ठविय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1,14; VI, 7, 11.
 =ठवल-वस्तु उडितम्, टि. (a stake at dice)
 III, 12, 9
 ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16)
 ठाण-स्थान I,12, 11, I, 17, 9; VII, 10, 7.
 ठिय-स्थित IX, 2, 7.

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- डङ्ग-दह् °इ III, 15, 5. (Hem IV, 246.)
 डङ्ग-दग्ध II, 4, 2; IV, 5, 12, VII, 2, 4.
 डसिय-दष्ट VIII, 3, 14 (Hem. I, 218)
 डसियाहर-दष्ट+अधर II, 10, 11, IV, 8, 12
 डह-दह्, °हि IV, 8, 2, °हति VIII, 1, 10.
 (Hem. IV, 208)
 डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18
 डाइणि-डाकिनी IV, 15, 8
 =डाल-शाखा I, 8, 11 (Hem IV, 445 ex
 H. डाल, old M. डाल)
 डाह-दाह VIII, 8, 2.
 डिंभय-डिम्भ+क VII, 10, 10.
 =डेविय-प्राणित, टि. VII, 7, 5.
 =डोर-सूत्र III, 12, 7, IX, 18, 15. (H. डोर
 thread, lace or card)
 डोल्ल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217.
 H. डोलना to shake).

ढ

- ढक्क-ढक्का (वाद्यविशेष) VIII, 6, 13.
 *ढल-हाने (देशी, °इ II, 4, 10 (H ढलना to
 wane)

- ढंक-आच्छादने (देशी) °किवि IV, 13, 1,
 °किज्ज IX, 5, 1. (H. ढांकना to cover)
 ढंकिय, °अ-आच्छादित V, 10, 19, VI, 4,
 10, VI, 14, 2.
 ढंढर-पिशाच VI, 7, 10. (D. IV, 16)
 *ढाल-क्षेपणे (देशी) °हि III, 13, 10 (H.
 पासा ढालना to throw the dice)
 ढुक्क-ढौक्, °इ II, 4, 6. ढुक्क, ढोइय p. p.
 III, 6, 11; IV, 8, 4, IV, 13, 8; ढुक्कत
 pre. par. III, 8, 11.
 ढोय-ढौक्, °इ III, 8, 6; V, 8, 15, ढोइय;
 °अ, p p I, 14, 11; II, 14, 5; III,
 6, 6; IV, 2, 17, VI, 7, 7 ढोइवि, abs
 IV, 6, 1, ढोएष्णिणु I, 17, 1,

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- ण-न I, 4, 2.
 णउ-न तु I, 4, 2.
 =णक्क-नासिका IX, 9, 1 (D IV, 46 H M.
 नाक)
 णक्खत्त-नक्षत्र III, 12, 6.
 णग्गोग्ग-नग्ग+उग्र I, 9, 7-
 णग्गोह-न्यग्रोध I, 13, 7, VI, 8, 1; VII, 2, 8.
 णच्च-नृत, °इ I, 7, 1 (Hem. IV, 225. H.
 नाचना to dance)
 णच्चविय-नर्तयित V, 12, 12.
 णच्चिअ-नर्तित II, 9, 9.
 णज्ज-जा (कर्मणि) °इ IX, 14, 8 (Hem.
 IV, 252)
 णह-नाद्य VI, 9, 6.
 णट्ट-नष्ट III, 14, 4.
 णट्टमअ-नाशित VI, 7, 10
 णट्टासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्थे) IV,
 13, 5.
 =णडिअ, °य-वञ्चित II, 12, 11; V, 5, 16;
 IX, 7, 5. (D. IV, 18)

णण-पु. I, 2, 2.
 णण-न + अन्य VIII, 5, 6.
 णत्ताह-नक्त + अहन् V, 10, 19.
 णत्थि-न + अस्ति I, 13, 6
 णह-नाद VII, 12 2.
 णम-नम्, °ह, III, 1, 1
 णमि-नमि (21st Iirthamkara) °णाह,
 °नाथ VI, 1, 11, VI, 2, 4.
 णय-नत I, 11, 3
 णयर-नगर IV, 6, 5.
 णयंधर-नयधर, पु IV, 15, 11; IX, 22, 1.
 णर-नर (अर्जुन) III, 14, 12, III, 14. 4
 णर-नर I, 9, 11; III, 14, 4.
 णरय-नरक I, 11, 6.
 णरवइ-नरपति IX, 2, 9
 णरंग-नर+अग VIII, 10, 4.
 णरिंदसीह-नरेन्द्र+सिंह I, 13, 2.
 णरोह-नर+ओघ VIII, 16, 3.
 णवरंग-नवरगा, स्त्री VIII, 12, 7
 णव-नम्, णविवि abs, I, 8, 12.
 णवमेह-नव+मेघ IX, 22, 7.
 णवर-अनन्तरार्थे अव्ययम् IV, 12, 1; IV, 13,
 7, V, 8, 7, IX, 19, 5, IX, 20, 1
 (Hem. II, 187, 188)
 णवल्ल-नव+ल्ल (स्वार्थे) IV, 13, 5. (Hem
 II, 165. M. J. नवल्ल H. नवेल)
 णविय-नमित I, 16, 7, IX, 2, 2, IX, 4, 1.
 णह-नख I, 11, 3, I, 17, 4; II, 7, 5. III,
 8, 9, IX, 20, 13.
 णह-नभस् I, 3, 3; VI, 14, 2.
 णहयर-नभश्चर I, 17, 3, III, 17, 3, VII,
 11, 15.
 णहयल-नख+तल I, 17, 3; IX, 13, 6
 णहर-नखर VI, 6, 5.
 णहवण-नख+वण III, 11, 4.
 णहसिरि-नभः+श्री I, 10, 5..
 णं-ननु I, 7, 6 (Hem. IX, 283)

णंदवइ-नन्दवती, स्त्री V, 7, 8.
 णंदि-नन्दिन्, पु V, 7, 8
 णंदिणि-नन्दिनी, स्त्री, VII, 13, 5.
 णाइ-इव, III, 12, 6, IV, 1, 13 (Hem.
 IV, 444) H. नाई.
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 II,174.)
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 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.
 तिन्वतेअ-तीव्र + तेजस् VIII, 5, 13.
 तिवलि-त्रिवलि I, 17, 11, III, 8, 7.
 तिविह-त्रिविध I, 5, 7.
 तिसिग-त्रिशृंग V, 10, 15.
 तिसूल-त्रिशूल IV, 12, 9.
 तिह-तथा II, 4, 9. III, 13, 11.
 तिर्हि-त्रिभिः (वृ.) III, 3, 11.
 तिहुयण-त्रिभुवन IX, 1, 13
 तिहुयणरइ-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.

तीए-तया (वृ) II, 2, 1
 तीव-तीत्र IX, 17, 18
 तुच्छोयर-तुच्छ + उदर I, 17, 10.
 तुड्ड-तुष्ट I, 12, 1.
 तुष्टि-तुष्टि I, 4, 4
 तुण्हक-तूष्णीक III, 13, 6, V, 12, 10,
 VII, 2, 1.
 तुमं-त्वम् II, 3, 18.
 तुम्हइं-यूयम् II, 6, 11.
 तुम्हारिस-युष्मादृश V, 3, 1.
 तुरय-तुरग III, 16, 7
 तुरंत-त्वरत I, 16, 6.
 तुरिउ-त्वरितम् VI, 17, 7
 तुरिय-त्वरित II, 2, 4; II, 9, 12
 तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.
 तुहीणाइ-तुहिन+आदि IX, 17, 15.
 तुहुं-त्वम् I. 4, 1, I, 15, 13
 तुंगि तुङ्गी, स्त्री, VIII, 12, 10.
 तुंड-तत्सम मुख or मस्तक IV, 10, 13
 तूर-तूर्य (वाद्यविशेष) II, 2, 8; VI, 2, 10,
 IX, 22, 6
 तूरयसद्द-तूर्य+शब्द VI, 2, 12.
 तेअंय-तेजस् I, 14, 4. III, 5, 5, IX, 17,
 32
 तेत्तहे-तत्र V, 2, 2
 तेत्तीस-त्रिंशत् VIII, 8, 9.
 तेयवंत-तेजस्विन् IX, 18, 11
 तेयाहिय-तेजस्+अविक V, 13, 11
 तेरउ-तव III, 10, 10 (II तेरा)
 तेलोय-त्रैलोक्य IX, 11, 5
 तो-तद् I, 17, 16 (Var. VI, 10).
 °तोडण-त्रोटन III, 14, 7
 तोण-तूणीर VII, 5, 4 (Pai 845)
 °तोय-तत्सम, (जल) III, 5, 5, V, 2, 8.
 तोयाचलि-द्वीप, VIII, 8, 12
 तोसियच्छर-तोपित+अप्सरस् IV, 10, 1

थ

थक्क-स्था, °इ III, 13, 3; V, 3, 2. (Hem.
 IV, 16)
 थक्क-स्थित V, 1, 5; V, 10, 13.
 थड-घटा IV, 7, 12, V, 4, 13. (M G.
 थड or थट, H. थट्ट or ठट्ट a crowd)
 थडुत्तण-स्तब्धत्व (काठिण्ये गेँ वा) I, 17, 12,
 III, 10, 11. (Pai. 129.).
 थण-स्तन I, 17, 12, II, 8, 12; III, 8,
 5, V, 1, 8. (H थन, M. थान).
 थत्ति-स्थिति (स्थान) I, 15, 3.
 *थरहर-कम्प IX 1, 5 (Pai 808 H
 थराना, M. थरथरणे to tremble).
 थरहरिअ-कम्पित V, 5, 15
 थलमाण-स्थल+मान II, 1, 11. (स्थलमेद काम-
 स्थानं च टि.)
 थव-स्थापय्, थविवि abs VII, 10, 1, थविज्ज
 poten. III, 2, 14
 थविअ, °य-स्थापित I, 2, 9, V, 1, 4, VII,
 1, 15.
 थंभ-स्तम्भ I, 17, 8
 थंभण-स्तम्भन III, 1, 12
 था-स्था, थाएवि abs VI, 1, 6.
 थाण-स्थान IX, 19, 8
 थाम-सामर्थ्य, टि. VI, 13, 2 (Pai 444.
 वल, I). V, 25. विस्तीर्ण)
 थावर-स्थावर IX, 10, 6
 थिअ, °य-स्थित I, 6, 3, II, 1, 6; III, 11,
 12
 थिप्पमाण-विगलत् VIII, 15, 8 (Hem.
 IV, 175)
 थिर-स्थिर I, 2, 9, II, 12, 6.
 थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
 थौरयण-स्त्री+रत्न III, 7, 8.
 थौरुवंक-स्त्री+रूप+अक I, 14, 9
 थुअ-स्तुत II, 11, 1, VI, 7, 6

थुइ-स्तुति VI, 7, 6 (Var. III, 12).
 थुण-स्तु, °इ I, 11, 2; VI, 10, 14. (Hem.
 IV, 241)
 थूललक्ख-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6
 थेण-स्तेन IX, 8, 2 (Var III, 12)
 थेणत्त-स्तेनत्व IX, 8, 2.
 *थोइ-छिन्नहस्त VII, 7, 6. (M थोटा, (H ठूठा,
 See जस टि समूह (?))
 थोव्वड-स्तोक (स्थूलार्थे), VIII, 11, 6 Hem
 II, 125. M. थोर)

द

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2
 (Hem I, 151)
 दइय-दैयितृ VII, 4, 1
 दइयंवरिय-दिगम्बरीय IX, 24, 12.
 दइव-दैव V, 5, 16; IX, 6, 3. (Hem. I,
 151).
 दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6.
 (Hem. IV, 32. H दिखाना, M दाखविणे)
 दक्खवंत-दर्शयत् I, 1, 6
 दक्खविअ-दर्शित II, 1, 5.
 दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख)
 दक्खाल-दर्शय, °ह, III, 1, 2, °लिवि III, 6,
 15. (H. दिखलाना to show)
 दक्खालिअ-°य-दर्शित I, 7, 6, V, 9, 5.
 दट्टण-दृष्ट्वा II, 2, 10 (Hem. IV, 213).
 दडयड-onomatop. IV, 15, 7 (cf. दडवड
 झटिति, Hem. IV, 330 ex.)
 दडु-दग्ध V, 11, 14, VIII, 6, 2. (Hem
 I, 217, II, 40)
 दढ-दढ III, 4, 1, VII, 13, 1
 दणुय-दनुज II, 2, 12, V, 13, 8.
 दप्प-दर्प II, 3, 15, VII, 11, 1
 दब्भ-दर्भ IX, 9, 11.
 दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1

*दम्म-दाम VIII, 5, 12. (Rom. Dra-
 chma, See Notes).
 दयावर-दयापर IV, 2, 4.
 दरिसंति-दर्शयन्ती III, 10, 12
 दरिसाविअ-दर्शित I, 8, 6.
 दरिसिय-दर्शित I, 12, 8, 2, 14, 6; III,
 2, 1.
 दल-दल् °इ IV, 15, 1
 *दलवट्ट-निर+दल्, °इ VI, 14, 6. (वट्ट
 gives the sense of नि शेष cf H चरपट,
 M. तळपट, see भविस)
 *दलवट्टण-निर्दलन (कर्तरि) II, 7, 2. (चूर्णक, टि.)
 दलवट्टिय-निर्दलित III, 16, 6.
 दलिय-दलित IV, 10, 6.
 दविण-द्रविण III, 12, 2, IV, 9, 7, VI, 7, 7.
 दव्व-द्रव्य VI, 10, 12, IX, 17, 15
 दव्विदिय-द्रव्येन्द्रिय IX, 11, 11.
 दस-दश I, 11, 7.
 दसण-दशन VI, 6, 4.
 दह-दश I, 1, 7.
 दहम-दशम VIII, 8, 8.
 दहविह-दशविध IX, 11, 10.
 दहि-दधि VI, 2, 5
 दहिय-दधि IX, 5, 8.
 दंत-दान्त I, 10, 11.
 दंताधोयण-दत+अधावन IX, 25, 1
 दंतिउर-दन्तिपुर, न IX, 1, 2; IX, 1, 8.
 दंसण-दर्शन I, 12, 1.
 दंसमसय-दश+मशक IX, 25, 3.
 दामोयर-दामोदर (विष्णु) III, 8, 13.
 दाहिणमहुरा-दक्षिणमथुरा, न VIII, 2, 3
 दाउं-दातुम V, 10, 8
 दाइअ, °य-दायाद Who claims property,
 hence, enemy; शत्रु, टि)
 III, 14, 13, IV, 7, 14; IV, 14, 3.
 दाइज्ज-Same as दाइय, IV, 8, 9; IV,
 11, 8

°दाइणि-°दायिनी VI, 5, 7
दाढा-दद्ग I, 4, 8 (Hem. II, 139; Var.
IV, 33, H M. दाढ or डाढ).
दाणंतु-दान+अम्बु II, 2, 5.
दाणुल्लिय-दान+आर्द्र VI, 17, 3. (Hem I, 82)
दायार-दातु IV, 3, 9. (H. दातार).
दारय-दारक I, 10, 6
दारेवअ-दारय+तव्य III, 15, 4.
दालिह, ° ड-दारिद्य I, 3, 3, II, 4; 7, II, 6,
17. (Hem. II 254.)
*दावइ-दर्शयति I, 10, 4 (Hem. IV, 32.)
दाचिय, °अ-दर्शित I, 15, 15, I, 16, 1; VI,
17, 7, IX, 4, 5 (Hem IV, 32)
दाहिण-दक्षिण I, 6, 3.
दिक्खा-दीक्षा IX, 14, 1.
दिक्खिअ-दीक्षित VII, 6, 5.
दिग्गअ-दिग्गज III, 9, 1.
दिज्ज-दा (कर्मणि) °इ, II, 11, 12, ° उ III.
10, 4, ° हुं V, 2, 14; ° सु V, 13, 9.
दिट्ठ-दृष्ट I, 4, 3, VI, 8, 2
दिट्ठ-दिष्ट I, 5, 8, I, 13, 4
दिट्ठि-दृष्टि VI, 10, 7
दिढवअ-दढ+व्रत IV, 2, 9.
दिणणेसर-दिनेदवर (सूर्य) VII, 8, 5
दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I,
14, 1.
दिण्ण-दत्त I, 4, 6, V, 8, 5, VI, 17, 10;
(Var. VIII, 62, Hem. I, 46.)
दित्ति दीप्ति IX, 2, 10.
दिय-द्विज I, 3, 8
दियवर-द्विजवर VII, 10, 6.
दियह-दिवस IX, 15, 12
दियसीस-द्विज+शिष्य IX, 11, 7.
दियंत-दिगन्त II, 9, 12
दियंवर-दिगम्बर IX, 24, 2
दिह्लिदिलिय-वालिका, चेटिका वा, टि III, 5, 5.
(D. V, 40, Paṭ 96)

दिव्व-दिव्य I, 9, 5; I, 12, 2, VII, 12, 1,
IX, 17, 4
दिहि-वृत्ति I, 1, 5, V, 7, 11. VI, 17, 11.
(Hem. II, 131).
दिंत-ददत् I, 1, 3, V, 7, 3.
*दीणार- III, 12, 12 (Gr. Denarius;
See Notes).
दीवक्खय-दीप + क्षय IX, 5, 9.
दीवोवहि-द्वीप+ उदाधि I, 5, 11.
दीस-दृश् (कर्मणि) °इ I, 4, 7, ° संति IV, 14, 9.
दीह-दीर्घ III, 4, 1; VI, 4, 11. (Hem. II,
91.)
दीहर-दीर्घ V, 12, 3.
दीहरसुत्त-दीर्घसूत्री III, 4, 5
दुअ-द्वय I, 17, 6'
दुकर-दुष्कर III, 14, 13.
दुक्किय-दुष्कृत I, 2, 4, VI, 5, 1, IX, 9, 4.
*दुगुंल्लिय-जुगुप्सित II, 7, 10 (Hem. IV, 4.)
दुग्गइ-दुर्गति IV, 2, 20.
दुग्गयर-दुर्गम I, 1, 11.
दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
दुग्गाह-दुर्ग्राह IX, 20, 1.
*दुग्घोद्ध-दुर्घट (?) VII, 7, 6. (हस्तिन् aec.
D. V, 44 दुग्घुद्धूण्या हत्थी, See भविस)
दुचित्त-दुश्चित्त V, 8, 10.
दुच्चरिय दुश्चरित VI, 5, 5
दुच्चार-दुश्चार (दुराचार) V, 2, 7, VII,
13, 6.
दुद्ध-दुष्ट I, 8, 6, VIII, 15, 11
दुद्धवयण-दुष्टवचन, पु IV, 6, 12.
दुणिवार-दुर्निवार VII, 5, 10
दुण्हं-द्वयोः V, 10, 1, VI, 15, 8.
दुत्तर दुस्तर V, 3, 3
दुत्थ दु स्य II, 3, 4
दुत्थिय-दुःस्थित II, 4, 11, IV, 4, 1, VII,
11, 17.
दुद्ध-दुग्ध I, 6, 7.

- दुद्धत्त]
दुद्धत्त-दुग्धत्व IX, 7, 1.
दुष्पेच्छ-दुष्प्रेक्ष III, 14, 10.
दुष्म-दुह् (कर्मणि) °इ, IX, 8, 9 (Hem. IV 245)
°दुम-दुम II, 11, 5.
दुम्मण-दुर्मनस् IV, 8, 8.
दुम्मुह-दुर्मुख, पु VII, 2, 14.
दुरअ-द्विरद (गज) V, 5, 4
दुल्लह-दुर्लभ II, 6, 16.
दुल्लघ-दुर्लङ्घ्य VI, 12, 14.
दुवालसंगि-द्वादशाङ्गी I, 1, 9 (Hem I, 254)
दुवियडू-द्विविधत्व or दुर्विदग्ध IX, 5, 4 (See भविस दुव्वियद्ध)
दुविह-द्विविध I, 1, 3, IX, 11, 10
दुव्वयण-दुर्वचन IV, 9, 13.
दुव्वयण-दुर्वचन same as दुव्वयण, पु., V, 2, 7
दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु V, 4, 18
दुव्वार-दुर्वार VIII, 15, 14.
दुसज्झ-दुःसाध्य IX, 17, 30.
दुह-दुःख I, 4, 5, VI, 11, 4.
दुहिय-दुहितृ V, 8, 1 (Hem. II, 126.)
°दुंदुहि-दुन्दुभि II, 11, 4; VII, 1, 5.
दुआ-दूर्वा VII, 4, 6
दूण-द्विगुण VIII, 1, 9. (H. दूना double)
दूय-दूत VIII, 14, 1
दूयअ-द्वितीय IX, 4, 6
दूरालोइ-दूरालोकिन् III, 4, 5.
दूरुज्झिय-दूर + उज्झित I, 2, 4.
दूस-दूष्य (tent.) V, 1, 2; VII, 1, 15.
दूसह-दुःसह I, 12, 6, III, 14, 3, IX, 25, 3.
दूसावास-दूष्य + आवास V, 3, 6.
दूसिय-दूषित IX, 6, 3.
देइ-ददाति I, 4, 4, I, 10, 3, V, 8, 12.
देउ-देवः I, 9, 3, देवम् II, 6, 7
देदेहि-दा (भृशार्थे) लोट् VI, 12, 11.
देवइ-देवकी, स्त्री VIII, 12, 5.
देवकुमार-पु. IX, 24, 9.
देवदत्ता-स्त्री. V, 1, 13.
देवय-देवता VI, 1, 8.
देवावहि-दापय V, 12, 4 (H. दिवाना).
देवाविय-दापिता I, 9, 4
देवि-देवी I, 1, 10.
देविंद-देवेन्द्र II, 11, 1.
देस-देश I, 11, 11.
देसिअ-देशिक (a traveller) VIII, 4, 6.
देयाहिअ-दैवाधिक (भाग्यवान्) VII, 3, 5.
दोखंडिअ-द्विखण्डित VII, 14, 12.
दोण-द्रोण, पु. II, 14, 12.
दोणामुह-द्रोणमुख III, 15, 8. (see Notes).
दोदह-द्वादश IX, 20, 16
दोसबहतथ-दोष + बहिःस्थ IX, 16, 9
दोहित्त-दौहित्त III, 13, 5.
घ.
धगधग-onomatop. VIII, 3, 7.
धणइत्त-धनिन् V, 10, 7.
धणयत्त-धनदत्त, पु. IX, 15, 5.
धणवइ-धनपति (कुबेर) I, 14, 5.
धणासिरि-धनश्री, स्त्री, IX, 15, 5.
धण्ण-धान्य I, 6, 5.
धत्थ-ध्वस्त II, 3, 4.
धम्म-धर्म I, 2, 8.
धम्म-धनुः VII, 6, 6; VII, 14, 3.
धम्मामय-धर्म + अमृत IV, 2, 1.
धम्माहम्म-धर्म + अधर्म III, 2, 9.
धम्मिल्ल-तत्सम (केशपाश) I, 17, 16; III, 4, 15.
धम्मुएस-धर्मोपदेश IX, 17, 8.
धय-ध्वज I, 16, 9, VII, 7, 4, IX, 18, 8.
धयरट्ट-धृतराष्ट्र (हस) VIII, 1, 3.
धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX, 18, 18.
 धररंघ-धरा + रन्ध्र II, 14, 6.
 धरंत-धृ + शतृ I, 1, 4, I, 6, 14
 धरि-धृ + लोट् 2nd sing. I, 16, 3. (M.
 धरणे to hold in order to prevent).
 धरित्ति-धरित्री, III, 6, 1
 धरिअ, °य-धृत I, 4, 8; I, 7, 4.
 धरियलोह-धृत + लोह (पक्षे °लोभ) VII,
 14, 1
 धरेव्वअ-धृ + तव्य II, 8, 4.
 धवलत्तण-धवलत्व III, 15, 14.
 धवलहर-धवलगृह I, 1, 12
 धाइय-धावित II, 13, 2, IV, 7, 14
 धाउ-धातु III, 17, 2 (H धाउ ore).
 धारावरिस-धारा+वर्ष IX, 22, 7.
 *धाह-धाहा इति शब्द (रोदने) IX, 18, 18.
 (H धाह a cry).
 धिट्ट-धृष्ट IV, 9, 10.
 धिट्ठि-धृष्टि (लोभ, टि.) IX, 14, 1.
 धीय-दुहित् V, 2, 12, VII, 2, 5. (Var.
 IV, 33)
 धुउसास-धूम्र+धास III, 6, 9.
 धुणइ-धुनोति I, 11, 2.
 धुत्त-धूर्त (कुशल) IV, 1, 8
 धुत्तराण-धूर्तत्व III, 10, 10.
 धुय-धुत IV, 7, 11
 धुय-धौत IX, 20, 18
 धूय-दुहित् I, 15, 10 (Hem II, 126)
 धूलीरअ-धुलीरजस् III, 12, 8.
 धूवइ-धुनोति (मधाति) V, 8, 14 (Hem
 IV, 59.)
 धेणुय-धेनु IX, 8, 9.
 धोइअ-धौत VII, 10, 6.
 धोय-धौत III, 8, 15, IX, 9, 10
 धोयइ-धावति (प्रक्षालयति) V, 8, 11. (H.
 धोना to wash).

प.

पइं-Acc. Inst & loc. sing. of युष्मद्
 I, 2, 7.
 पइ-पति I, 11, 2.
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M वैज.)
 पइट्ट-प्रविष्ट II, 5, 8; III, 5, 12 (H.
 पैठ.)
 पइस-प्र + विश्, °हि VI, 7, 5
 पइसमाण-प्रविशत् IV, 12, 11
 पइसर-प्रति + सृ, °इ I, 11, 2.
 पइसरिअ-प्रति + सृत VI, 7, 9.
 पइसारिअ-प्रति+सारित VII, 4, 2.
 पईअ, °व-प्रदीप I, 6, 1; II, 3 11.
 पईवि-प्राप्ते IX, 16, 11
 पउत्त-प्र+उक्त I, 15, 13; VII, 8, 8
 पउत्ति-प्रवृत्ति III, 11, 10
 पउत्ति-प्रोक्ति IX, 2, 8
 पउमिणि-पद्मिनी III, 8, 6, (Hem.II,112)
 °पउर-प्रचुर VI, 2, 1.
 पउलोमी-पौलोमी (इन्द्राणी) I, 7, 10.
 पउंज-प्र+युज्, °इ VI, 10, 11.
 पक्क-पक I, 13, 5. (H. पक्का).
 पक्कल-पक+ल (स्त्रार्थे) (समर्थ) IV, 14, 5.
 (Hem II, 174)
 पक्ख-पक्ष II, 1, 11, III, 2, 16, , VIII,
 5 ,3.
 पक्खलिअ-प्र+स्खलित VII, 7, 9
 पक्खालण-प्रक्षालन IV, 2, 2.
 पक्खि-पक्षिन् VIII, 1, 5.
 पक्खिणि-पक्षिणी II, 1, 11.
 पक्खिद्-पक्षि+इन्द्र II, 11, 5.
 पघोस-प्र+घोषय्, °इ II, 7, 11.
 पघोसिअ-प्रघोषित VII, 9, 1.
 पच्चक्ख-प्रत्यक्ष III, 6, 6, IV, 6, 9
 *पच्चल-प्रचुर, टि IX, 18, 2 (समर्थ D. VI,
 69)

पञ्चार-उप+आ+लम्भ्, °इ, IV, 15, 2; VI, 14, 5, (Hem. IV, 156)

पञ्चारिअ-भणित, टि. III, 5, 14, VII, 2, 14.

पञ्छइ, °ए-पश्चात् IV, 14, 4, V, 8, 4; IX, 24, 8.

पञ्छल-पक्ष्मल III, 14, 6.

पञ्छाताव-पश्चात्ताप III, 15, 5.

पजाअ-प्रजात IX, 17, 2.

पजालंसु-प्रजाल+अंशु IX, 17, 21.

पज्जलिअ, °य-प्रज्वलित IV, 10, 1, VIII, 8, 12.

पट्टण-पत्तन IV, 8, 2.

पट्टव-प्र+स्थापय्, °हि IV, 14, 1.

पट्टविअ, °य-प्रस्थापित I, 16, 6, III, 13, 14; V, 6, 12.

पढ-पद्, °इ IX, 6, 7.

पढंत-पठत् III, 1, 4.

पढिय-पठित VI, 15, 11.

पड-पट I, 14, 10, VI, 7, 3; VIII, 5, 14.

पड-पत्, °डंति I, 18, 3, °डिवि III, 6, 15.

पडण-पत्तन IX, 25, 7.

पडल-पटल I, 11, 2, IV, 4, 11

पडह-पटह I, 18, 4, II, 9, 5, III, 1, 7. (M. पडह).

पडंत-पत्त I, 16, 3.

पडावीयण-पट + आव्यजन IX, 17, 17.

पडि°-प्रति III, 17, 4 (Hem. I, 206).

पडिअ, °य-पतित I, 6, 14; V, 9, 13, VII, 1, 13.

पडिखडिय, °लिय-प्रति + स्वलित IV, 10, 6; IV, 15, 4.

पडिखल्-प्रति + स्वल्, °इ V, 3, 4, VI, 14, 4.

पडिगह-प्रति + ग्रह्, °इ IX, 20, 19.

पडिगाहिज्जइ-प्रीत + गृहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + इष्ट II, 12, 3; V, 12, 5, VI, 7, 1.

पडिजंप-प्रति + जल्प्, °इ I, 5, 2, III, 7, 13. (see जप).

पडिणिग्गअ-प्रति + निर्गत VI, 7 12.

पडिणिहि-प्रतिनिधि III, 3, 9.

पडिबिंब-प्रतिबिम्ब I, 15, 14, V, 11, 6.

पडिबोहिअ-प्रति + बोधित IX, 19, 7.

पडिभड-प्रतिभट IV, 14, 11.

पडिम-प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.

पडिमल्ल-प्रतिमल्ल IV, 11, 11.

पडिम्म प्रतिमा IX, 21, 25.

पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.

पडिवज्ज-प्रति + पद् °मि I, 5, 2; °ज्जिवि IX, 24, 12.

पडिवण्ण-प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.

पडिवत्ति-प्रतिपत्ति V, 10, 5, VI, 1, 10.

पडिवित्त-प्रतिवृत्त (?) IX, 21, 33.

पडिविहाण-प्रतिविधान III, 3, 9.

पडिहार-प्रतिहार III, 5, 9, IV, 14, 8; V 12, 10.

पडिद-प्रति + इन्द्र IX, 13, 3.

°पडुत्ति-प्रत्युक्ति III, 7, 10.

पणइणि-प्रणयिनी I, 14, 7.

पणय, °अ-प्रणय I, 2, 5, I, 17, 1; II, 14, 2.

पणअ-प्र + णत् IV, 6, 11.

पणविय, °अ- प्र + नमित I, 2, 3; I, 9, 3.

पणवमाण-प्र + नमत् VII, 9, 2.

पणविज्ज-प्र + नम् (कर्मणि) °इ, IV, 3, 11.

पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.

पण्णय-पन्नग II, 12, 6.

पण्णास-पद्माशत् V, 11, 7.

°पत्त-पात्र IV, 2, 17.

पत्त-प्राप्त III, 10, 9; IV, 8, 6, VII, 10, 13.

पत्त-पत्र III, 1, 8, VII, 10, 13; VIII, 9, 3.

पत्तण-पत्र II, 1, 8.

पत्तल-पत्र + ल (कृश) III, 4, 14 (Hem. II, 173; H पतला, M पातळ).

पत्तवत्त-प्राप्त + वृत्त (श्रुतवृत्तान्त) VII, 3, 6.

पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).

पत्थिअ-प्रार्थित I, 2, 3.

पत्थिव-पार्थिव I, 10, 7.

पधाइअ-प्र + धावित III, 17, 1.

पपुच्छिय-प्र + पृष्ट VI, 2, 11.

पबल-प्रबल III, 4, 9.

पबंध-प्रबन्ध II, 10, 9.

पवोल्लिअ-प्र+कथित I, 3, 12 (see वोल्लिअ)

पवोहण-प्रबोधन IX, 19, 1.

पब्भट्ट प्र + भ्रष्ट IV, 2, 20.

पब्भार प्र + मार III, 12, 9, IV, 9, 7, VII, 1, 9.

पभण-प्र+भण्, °इ II, 4, 4, °णति VI, 5, 8.

प्रमाण-प्रमाण I, 12, 10, III, 1, 9; IV, 2, 8, IX, 8, 8.

प्रमुह-प्रमुख I, 8, 4, V, 7, 5.

प्रय-पद I, 1, 3, I, 9, 3; II, 7, 10.

प्रयइ-प्रकृति IX, 10, 9

प्रयई-प्रकृति (Karmic energy) I, 12, 8

प्रयच्छिअ-प्र+दत्त V, 12, 5.

प्रयट्ट-प्र+वृत्त °इ IX, 11, 3.

प्रयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5, IV, 4, 9.

प्रयडंत-प्रकटयत् III, 15, 12.

प्रयडिय-प्रकटित VI, 6, 4, VI, 8, 10.

प्रयपेल्लिअ-पद+प्रेरित III, 9, 17.

प्रयवडण-पद+पतन VIII, 7, 7.

प्रयवित्ति-पद+वृत्ति IX, 2, 9

प्रयंग-पतङ्ग (सूर्य) III, 14, 10, VII, 6, 14, IX, 16, 3

प्रयंडपजोयण-प्रचण्डप्रद्योत, पु VII, 4, 9.

प्रयंत-प्रयः दुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 39.

प्रयंप-प्र+जल्प् °इ IX, 8, 7. (See जंप)

प्रयंपण-प्रजल्पन VI, 10, 9.

प्रयंपिअ-प्र+जल्पित III, 9, 6, III, 12, 1.

प्रयंपिर-प्र+जल्प्+इर (ताच्छील्ये) VI, 13, 20.

प्रयाण-प्रयाण VII, 3, 10.

प्रयावंधुर-प्रजावधुर (नाग कु नाम) II, 4, 1, VI, 13, 7.

प्रयार-प्राकार VI, 12, 14.

प्रयारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाडनि अनुसारि चृत्यसामग्री खेला नाच-वानी, टि)

प्रयाल-पाताल V, 12, 6.

प्रयाव, °अ-प्रताप I, 8, 1, I, 15, 8.

प्रयास-प्र+काश्, °हि I, 2, 8.

प्रयास-प्रकाश IX, 17, 8, IX, 17, 33.

प्रयासिय-प्रकाशित II, 7, 7.

पर-परम् (but) I, 4, 2.

परजिय-पराजित I, 3, 6, I, 14, 10.

परताविर-पर + ताप् + इर (ताच्छील्ये) VII, 9, 7.

परमत्थ-परमार्थ IV, 2, 3.

परमप्प-परमात्मन् IX, 4, 1.

परमुच्छाह-परम+उत्साह VII, 15, 5.

परमुच्छिय-परम+उच्छ्रित VIII, 10, 9.

परमुण्णय-परम+उन्नत I, 17, 4.

परमेट्टि-परमेष्ठिन् I, 12, 2.

परयार-पर+दारा IX, 8, 3.

परयारिअ-पारदारिक III, 12, 1, IX, 8, 3.

परहण-पर+धन VI, 10, 14.

परंमुह-पराहसुख IV, 2, 7.

पराइअ, °य-परागत (परा +इ+त) IV, 8, 11, V, 12, °11.

पराउ-पर+आयुस् VII, 6, 12.

परायअ-परागत II, 6, 5.

परावअ-परावत VIII, 1, 4 (H. परेवा)

परिओस-परितोष VII, 4, 2.

- परिक्ख-परि+ईक्ष्, °इ III, 5, 8, °हि III, 3, 8. °क्खवि III. 3, 5.
- परिग्गह-परिग्रह I, 17, 7, III, 9, 8; VII, 15, 1.
- परिद्धिअ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.
- परिठविअ-प्रति+स्थापित VI, 5, 6.
- परिणाविय-परि+णी+णिच्+क्त्त VI, 9, 10.
- परिणिवि-परिणीय II, 1, 1.
- परिणिज्जउ-परिणीयताम् I, 16, 8.
- परिणेसामि-परिणेष्यामि V, 8, 3.
- परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.
- परितायण-परित्राण VIII, 16, 1.
- परिपुट्ट-परिपुष्ट IX, 19, 19.
- परिफुरिय-परिस्फुरेत I, 15, 4.
- परिभम-परि+भ्रम्, °इ I, 10, 13.
- परिमट्ट-परिमृष्ट IV, 1, 7.
- परिमलिय-परिमृदित II, 1, 4. (Hem. IV, 126.)
- परिमिय-परिमित I, 11, 3
- परियड्ड-परि+वर्धय्, °इ, III, 2, 4.
- परियाड्डिय-परि+वार्धित or अर्हित VI, 17, 12.
- परियण-परिजन I, 9, 5; II, 13, 6.
- परियत्तण-परिवर्तन III, 14, 7.
- परियरिअ, °य-परिचरित I, 7, 9, VI, 17, 15
- परियलंत-परिगल्त् IV, 10, 5.
- परियलिय-परिगलित I, 11, 9, VII, 13, 2.
- परियंत्तिअ-परि+अञ्चित (अर्चित) II, 14, 8.
- परियाण-परि+ज्ञा, °इ V, 9, 3
- परियाणिज्ज-परि+ज्ञा (कर्मणि) °इ III, 2, 9.
- परियाणिय-(१) परिज्ञात (२) परिज्ञापित VI, 8, 3
- परियाणिवि-परिज्ञाय VI, 17, 7.
- परिवज्जण-परिवर्जन IV, 2, 10.
- परिवड्ड-परि+वृध्, °इ VI, 4, 11.
- परिवेय-परि+वेद IX, 10, 6 (त्वजानीहि, टि.)
- परिहइ-परि+धा, °इ I, 7, 4; IX, 5, 5. (H. पहिरना to wear, by वर्णव्यत्यय).
- परिहव-परिभव VIII, 15, 14.
- परिहा-परिखा I, 7, 4.
- परिहाण-परिधान V, 10, 20, IX, 8, 10.
- परिहाविअ-परि+धापित IX 22, 13.
- परिहूय-परिभूत III, 16, 12.
- परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.
- पलय-प्रलय VII, 5, 1.
- पलयासंकिर-प्रलय + आशक + इर (ताच्छील्ये) IV, 8, 6.
- पलव-प्र+लप्, °हि IX, 7, 10.
- पलविज्ज-प्र+लप् (कर्मणि) °इ IX, 9, 3.
- पलाण-पलायित III, 16, 9, IX, 17, 1.
- पलाव-प्रलाप IX, 10, 11
- पलासि-पल+आशिन् VII, 3, 2.
- पलोइय-प्रलोकित I, 14, 14.
- पलोट्ट-प्रति+आ+गम् °इ II, 2, 19 (Hem. IV, 166, H. पलटना to turn over पतित टि.)
- पलोट्टिय-प्रलोटित IV, 7, 16.
- पलोय-प्र+लोक् °मि VII, 4, 13.
- पलोयण-प्रलोकन II, 4, 2.
- पल्ल-पल्य (a measure of time) IX, 18, 9.
- *पल्लट्ट-परि+अस्, °ट्टिवि II, 6, 3. (Hem. IV, 200, H पलटना to turn)
- *पल्लट्टिअ-पर्यस्त VI, 8, 1.
- पल्लंक-पल्यङ्क II, 7, 4 (Hem. II, 68. H. पलग).
- पवज्जिअ-प्रवादित II, 9, 5 (H. वजाना to produce musical sound).
- पवट्टण-प्रवर्तन VI, 11, 11.
- पवट्ट-प्रकोष्ठ III, 4, 8 (Hem I, 156.)
- पवड्ड-प्र+वृध्, °इ III, 2, 4.
- पवड्डिअ, °य-प्रवृद्ध II, 8, 7, III, 13, 14.

पवणवेड-पवनवेग, पु. VIII, 12, 13.
 पवण-प्रपन्न VI, 7, 8.
 पवत्त-प्र+वृत्, °इ VII, 3, 4
 पवथण-प्रवचन VI, 5, 4
 पवर-प्रवर I, 14, 7, VI, 9, 6.
 पवरत्थ-प्रवर+अर्थ III, 1, 16.
 पवल-प्रवल I, 11, 7.
 पवहंत-प्रवहत् VII, 3, 1
 पवंच-प्रपञ्च IX, 18, 10, IX, 21, 28.
 पवास-प्रवास I, 4, 5
 पविडल-प्र+विपुल I, 1, 12, I, 6, 1, III,
 4, 13.
 पविण्णाविअ-प्र+ज्ञापित I 2, 10
 पवित्त-पवित्र IX, 7, 8.
 पवित्थर-प्र+विस्तर III, 14, 6
 पवियंभ-प्र+वि+जृम्भ, °इ IX, 15, 1.
 पविरइय-प्र+वि+रचित III, 11, 11.
 पविलंबिय-प्र+वि+लम्बित V, 4, 20.
 पवीण-प्रवीण V, 7, 10.
 पवुच्च-प्र+वच् (कर्मणि) °इ III, 6, 14
 पवुद्धि-प्रवृद्धि III, 6, 9
 पवुत्त-प्र+उत्त I, 3, 9, VII, 4, 12.
 पव्व-पर्वन् IV, 2, 16
 पव्वइय-प्रत्राजित IX, 24, 1.
 पव्वजा-प्रत्रज्या VI, 15, 2.
 °पसत्त-प्रसक्त II, 6, 17.
 पसत्थ-प्रशास्त I, 8, 8, II, 11, 3, IX,
 21, 29.
 पसामिज्ज-प्र + शम् (कर्मणि) °इ IV, 9, 13
 पसर-प्र + स, °इ III, 12, 8.
 पसर-प्रसर I, 3, 6; I, 11, 7.
 पसरंत-प्रसरत् I, 3, 5, I, 8, 1, II, 8, 3.
 पसरिअ, °य-प्रसृत II, 9, 5, III, 17, 7,
 VI, 4, 11.
 पसंग-प्रसङ्ग I, 7, 6
 पसाअ, °य-प्रसाद II, 6, 10, VI, 12, 13,
 VI, 17, 9,

पसाहण-प्रसाधन (शस्त्र) V, 4, 23.
 पसाहिअ-प्रसाधित I, 15, 9, V, 12, 8.
 पसियड-प्रसीदत्तु I, 1, 10.
 पसु-पशु IX, 9, 4.
 पसुत्त-प्रसुप्त II, 7, 4
 पह-पथिन् I, 6, 10, I, 10, 13; V, 2, 14.
 °पह-प्रभा II, 5, 13.
 पहण-प्र+हन् °मि III, 15, 1; °णिवि VI, 7, 10.
 पहत्थ-प्रभा + स्थ (व्याकुल, टि.) IX, 18, 12.
 पहर-प्रहर I, 11, 1.
 पहर-प्र + ह्, °इ VII, 3, 4.
 पहरण-प्रहरण II, 2, 4; III, 1, 6
 पहरंत-प्रहरत् VII, 14, 10.
 पहवंत-प्रभावत् VI, 4, 10.
 पहसिय-प्रहसित VIII, 2, 7.
 पहंतर-पयान्तर II, 5, 10.
 पहा-प्रभा II, 11, 8, IX, 17, 22.
 पहाण-प्रधान I, 17, 9, IV, 12, 4; V, 2, 11.
 पहार-प्रहार VII, 7, 9.
 पहाव-प्रभाव II, 3, 11.
 पहिय, °अ-पयिक I, 6, 10; IV, 12, 12,
 VIII, 2, 1
 पहिद्ध-प्रहृष्ट II, 5, 8.
 पहिल-प्रथम I, 5, 8 (H पहिला)
 पहिलारअ-प्रथम तर I, 6, 1 (M. पहिलाळ)
 पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V,
 10, 13.
 पहुत्तण-प्रभुत्व IX, 2, 3.
 पहुपुरड-प्रभु + पुरत् VII, 6, 3.
 पंकअ-पङ्कज I, 2, 10.
 पंगुर-प्रा + वृ, °इ I, 7, 4 (Hem I, 175.
 old M. पागुरणें, mod. M. पाघरणें)
 पंगुल-पङ्गु + ल (स्वार्ये) IV, 4, 2.
 पंचत्त-पञ्चत्व VIII, 15, 5.
 पंचत्थिकाय-पञ्च + आस्तिकाय (tech. term,
 see Notes) I, 12, 2.
 पंचविह-पञ्च + विघ VI, 3, 7.

पंचसुयंधिणि-पद्मसुगन्धिनी, स्त्री, III, 5, 4;
III, 7, 16.

पंचायार-पद्म + आचार IV, 1, 11.

पंचासव-पद्म+आश्रव(tech.term;see Notes)
IX, 21, 14.

पंचुवर-पद्म + उदुम्बर IV, 2, 11.

पंजलि-प्राजलि V, 1, 14.

पंडिअ-पण्डित III, 1, 4.

पंडिराअ-पण्डिराज, पु. VIII, 2, 3.

पंडीसर-पाण्डय + ईश्वर IX, 1, 3.

पंडव-पाण्डव VIII, 15, 1.

पंडुर-पाण्डुर I, 13, 10, VII, 1, 13.

पंडुसुय-पाण्डुसुत VIII, 15, 4.

पंति-पंक्ति VII, 10, 5.

पंथ-पथिन् II, 2, 1.

पंथिय-पथिक I, 6, 9.

= पाइक-यदाति IV, 14, 5. (Hem. II, 138)

पाअ-पाप VI, 5, 6; IX, 10, 8.

पाउअड-पापोद्धट IX, 9, 4.

पाउस-प्रासृप् IX, 3, 5. (Hem. I, 19; 31;
131; M. पाउस rain.)

पाड-पातय् ँडति V, 5, 5.

पाडल-पाटल (हंस) VII, 11, 9. (D.
VI, 46).

पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.

पाडिआ-पातित VII, 7, 12.

पाढय-पाठक IX, 12, 7.

पाण-प्राण I, 1, 7, III, 6, 7, VII, 11, 6.

पाणपिय-प्राणप्रिया I, 18, 10.

पाणिय, अ-पानीय I, 6, 6, III, 8, 10,
IX, 6, 1.

पाणेस-प्राणेश VII, 11, 14.

पाय-पाद V, 8, 11.

पाय-पात IV, 9, 13.

पायग्ग-पादाग्र III, 7, 9.

पायड-प्रकट III, 5, 4.

पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पृष्टि III, 4, 8.

पायराअ-पाद+राग VI, 13, 19.

पायार-प्राकार I, 7, 4, II, 11, 10.

पारद्ध-प्रारब्ध III, 8, 4.

पारद्धिअ-पापार्द्धि+क IV, 4, 3. (Hem. I,
235. H M. पारधी)

पारय-पारद (Mercury) VII, 9, 5.

पारंभ-प्रारम्भ IX, 2, 5.

पारंभिअ-प्रारब्ध I, 16, 2.

पारोह-प्ररोह I, 13, 7; VI, 15, 8

पालिद्धय-पालिच्चज IX, 23, 7.

पाव-पाप II, 6, 17, IX, 9, 4.

पाव-प्र+आप्, °इ IV, 2, 20.

पावासिअ-प्रावासिक VIII, 2, 2.

पाविट्ट-पापिष्ठ IV, 2 13; VII, 13, 5.

पाविय-प्राप्त VII, 10, 7.

पास-पाश I, 17, 12; III, 13, 10.

पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.

पासाय-प्रासाद III, 1, 9.

पासिअ-पाशित (पाशेन बद्ध) IX, 9, 9.

पाहुड-प्राप्त (उपायन) I, 16, 4.

पाहुणअ-प्राधूर्णक VII, 4, 12, VII, 8, 9.
H. पाहुना guest).

पिअ, °य-प्रिय I, 10, 10, II, 1, 6; VI, 10,
13.

पिउ-पितृ II, 14, 11, VI, 17, 2; VIII,
13, 1.

पिउपुर-पितृ + पुर IV, 12, 11. (Hem. I,
134.)

पिक-पक I, 6, 5, VI, 8, 10. (Hem. I,
47.)

पिच्च-जल टि. V, 10, 22. (Prob. from
पिज-पेय, पिच्च-जल D VI, 46).

पिच्छ-प्र+ईक्ष्, °च्छिषि I, 18, 1.

पित्त-तत्सम. VII, 7, 7

पिय-पा (पिद्) °इ I, 7, 5, °एही IX, 17, 26.

पियरविहि-पितृविधि IX, 9, 7.

- पियवम्म-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.
 पियवाय-प्रिय+वाक् V, 2, 8.
 पियंत-पिवत् IX, 9, 2.
 पिया-पिता IX, 17, 27.
 पियारअ-प्रियतर III, 13, 9, VII. 11, 6.
 (H. प्यार)
 पियारेसि-प्रेम करोषि IX, 17, 28. (Verb
 from प्यार)
 -पिल्ल-डिम्भ V, 8, 13 (H. पिल्ला, पिल्ह लघु-
 पक्षिरूप, D. VI, 46.)
 पिव-इव VI, 9, 5 (See notes)
 पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,
 25, 4.
 पिसुणत्त-पिशुनत्व III, 15, 15.
 पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII,
 12, 1.
 *पिसल्ल-पिशाच I, 2, 10, IX, 7, 10. (Hem.
 I, 193.)
 पिहिय-प्रेषित I, 17, 1.
 पिहिय-पिहित II, 2, 18; II, 10, 4, VII, 6, 14.
 पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7,
 1, IX, 4, 2.
 पिह्-पृथु II, 11, 10. (lengthened for
 metre)
 पिंछ-पिच्छ II, 1, 8.
 पिंजरिय-पिंजरित I, 6, 4.
 पीई-प्रीति III, 8, 2.
 पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.
 पीढा)
 पीण-प्री, °इ V, 9, 2.
 पीणत्थणि-पीनस्तनी X, 15, 8.
 पीणिय-प्रीत III, 12, 11.
 पीय पीत I, 13, 10, VII, 7, 7.
 पील-पीड, °लंति V 5, 4.
 पीलु-तत्सम (गज) II, 3, 5; III, 16, 15,
 VII, 2, 6 (Pers. फील)
- * पुक्करन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3,
 2; VIII, 9, 5 (H. पुकारना)
 - पुक्कार-पूत्कार V, 12, 1; VIII, 11, 11.
 (H. पुकार)
 पुग्गल-पुद्गल (body or matter) 1, 12, 8,
 IX, 10, 6.
 पुच्छिअ, °य-पृष्ट I, 12, 12, III, 11, 12.
 पुज्जिय-पूजित II, 6, 20.
 पुट्ठि-पुष्टि I, 4, 4; VII, 3, 9.
 पुणु-पुनर् I, 16, 2.
 पुण्ण-पुण्य I, 2, 6, IV, 3, 13; V, 7, 3.
 पुण्णाय-पुञ्जाग (पुष्पविशेष) V, 7, 3.
 पुण्णाहिअ-पुण्याधिक II, 8, 9 (compare
 दैयाहिअ)
 पुत्त-पुत्र I, 2 1.
 पुप्फ-पुष्प I, 18, 11; III, 1, 8
 पुप्फयंत-पुष्पदन्त (Author) I, 2, 5; I,
 5, 2, etc.
 पुप्फवइ-पुष्पवती VIII, 1, 7.
 पुरउ-पुरस् III, 17, 11, VII, 6, 3.
 पुरणाह-पुर+नाथ V, 10, 1.
 पुरवेस-पुर+वेस्या V, 1, 7.
 पुरंघि-पुरन्धी I, 18, 2; VI 2, 9.
 पुरिस-पुरुष I, 11, 9 (Hem. I, 111.)
 पुलइअ-पुलकित IX, 19, 16
 पुव्व-पूर्व (Divisions of Jain Scriptures,
 see notes) I, 12, 7.
 पुव्विल्ल-पूर्व + इल्ल (मत्वर्थे) I, 1, 9.
 पुसिअ-सृष्ट II, 8, 1 (मृष्ट, Hem. IV, 105)
 पुहइ, °ई-पृथ्वी II, 8, 10, IX, 6, 1
 पुहवइ-पृथ्वी + पति III, 16, 14, (Phon-
 etic decay)
 पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,
 I, 15, 10; II, 15, 14, III, 8, 14;
 IX, 24, 2.
 पुंजलिय-पुंजित VII, 3, 2.
 पुंजिय-पुंजित II, 9, 6

पुंडुर-पाण्डुर IX, 1, 3.
 पुंडरीय-पुण्डरीक (छत्र) IX, 1, 3.
 पुंडवद्धण-पुण्ड्रवर्धन, न. VI, 11, 3.
 पुंडु-पाण्डु VI, 12, 12.
 पुंडुच्छु-पुण्ड्र + इक्षु I, 6, 11, (a variety of sugar cane. H. पौंडा)
 पूया-पूजा I, 10, 3; IX, 17, 3.
 पेक्ख-प्र+ईक्ष्, °क्खु III, 9, 4; VII, 6, 4;
 °क्खेसहि II, 4, 4; °क्खेपिणु, °क्खिवि I, 9, 10; V, 3, 2.
 पेक्खण-प्रेक्षण IX, 20, 14.
 पेम्म-प्रेमन् V, 8, 9.
 पेम्मंध-प्रेमान्ध IX, 15, 3.
 पेम्माइरुक्ख-प्रेम्मः आदिवृक्ष. I, 18, 7.
 पेर-प्रा+ईर्, °इ VI, 10, 12, IX, 6, 8
 पेरिअ-प्रेरित III, 11, 4.
 पेल्ल-प्र+ईर्, °इ III, 17, 14; IV, 15, 1;
 छिवि IV, 7, 16; °ल्लेपिणु IX, 25, 14.
 (क्षिप् Hem IV, 143; H. पेलना to push)
 पेल्लण-प्रेरण or क्षेपण V, 4, 11.
 पेल्लिअ-प्रेरित or क्षिप् III, 9, 17.
 पेस-प्रेष्य, °हि I, 16, 8.
 पेसण-प्रेषण III, 7, 14, VI, 2, 9; VI, 5, 8.
 पेसिअ-प्रेषित (or प्रेष्य abs.) III, 11, 9.
 पेसुण्ण-पैशुन्य VI, 10, 10.
 पेहुण्वंत- (1) पक्षवत् (2) प्रेषणवत् VII, 14, 2.
 पोडुल-भार IX, 17, 46; (H. M. पोटली)
 पोत्थ-पुस्तक IX, 21, 26 (H. M. पोथी)
 पोम-पद्म I, 1, 9; II, 11, 8.
 पोमाइय-प्रशसित, टि VI, 10, 7. prob. denom. from पद्म See जस and भविस.)
 पोमाणण-पद्मानन III, 16, 14.
 पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.
 पोमिणिणोसर-पद्मिनी+सूर्य III, 16, 14.
 पोरिस-पौरुष VIII, 13, 10. (from पुरिस)
 पोस-पोष्य, °इ IX, 8, 1.

पोसह-प्रोषध IV, 2, 16, IX, 21, 42.

फ

फग्गुण-फाल्गुण IX, 16, 11.
 फर-स्फार (आयुधविशेष) IV, 14, 6, V, 5, 2.
 फरुस-परुष IX, 20, 8. (Hem. I, 232.)
 फरुसत्तण-परुषत्व III, 3, 16.
 फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10, 6. (Hem I, 186)
 फंस-स्पर्श V, 11, 5.
 फार-स्फार IX, 17, 11.
 *फिट्ट-भ्रश्, °इ VI, 11, 2. (Hem. IV, 173)
 फुट्ट-भ्रश् °इ II, 2, 20; °इ VIII, 3, 10.
 (Hem IV, 173, from स्फुट् H. फूटना M. फुट्ठे to break)
 फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12, (Hem. IV, 258.)
 फुडिय स्फुटित or स्पष्ट IV, 10, 8.
 फुरण-स्फुरण VII, 8, 9.
 फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.
 फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI, 14, 9.
 फुरिउट्टुडड-स्फुरित+ओष्टपुट IV, 8, 12.
 *फुस-मृज्, °इ II, 12, 10; (Hem. IV, 105; prob. from स्पृश्)
 *फेड-स्फोटय्, °हि V, 3, 11; °डिवि VII, 10, 1. (Dr. Gune regards it as causal of फिट्ट and suggests स्फेत् as its Sanskrit equivalent, See भविस, H. फेडना, फोडना M. फेड्ठे)
 *फेडिअ-स्फोटित I, 18, 18.

व

*वइट्ट-उपविष्ट I, 12, 1; IX, 23, 2. (Hem. IV, 444 ex. H. वैठना to sit)

वउल-वकुल (पुष्पविशेष) IX, 18, 15
 वज्झ-वन्ध् (कर्मणि) °इ VI, 16, 17; IX, 9, 1.
 वज्झव्भंतर-वाह्य+अभ्यन्तर IX, 4, 9
 *वत्तीस-द्वात्रिंशत् IX, 20, 16. (H वत्तीस)
 वद्धायर-वद्ध+आदर IX, 8, 2
 *वण्ण-पितृ I, 18, 5; III, 6, 2, IV, 8, 15, IV, 13, 11; VI, 8, 12, VIII, 6, 4 (H M वाप G. वापु)
 वलद्द-वलीवर्द IV, 12, 10, IX, 7, 7. (H वैल)
 वलालअ-वल+आलय III, 4, 4
 वलिय-वलिन् VII, 4, 9
 वलिवंड-वलवत् I, 6, 14, V, 3, 12 VIII, 3, 2 (See भविस.)
 वहत्थ-वहि +स्थ IX, 16, 9
 वहिणि-भगिनी VII, 15, 2 (H वहिन)
 वहिरिअ-वधिरित III, 8, 1, V, 12, 1. (H. वहिरा deaf)
 वहिरंध-वधिर+अध IV, 4, 2
 वंदीहर-वन्दिगृह V, 2, 16.
 वंध-वन्ध्, °धति V, 5, 3.
 वंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.
 वंभण-ब्राह्मण III, 14, 4, IX, 22, 7.
 वंभणचार-ब्रह्मचर्य IX, 9, 9
 वार-द्वार V, 12, 10. (Hem I, 79; II, 79, G. वारणु)
 *वारह-द्वादश I, 12, 7, VI, 2, 7, IX, 13, 2 (Hem 1, 219, H. M. वारा; वारह)
 वावीसम-द्वाविंशतित्तम VI, 5, 11 (H. वावीस वाइस)
 वाह-वाधा III, 15, 9
 वाहिर-वाहर् III, 2, 6 (H वाहर)
 विणिण-द्वि III, 6, 7 (Hem III, 120)
 वीय-द्वितीय I, 5, 8 (Hem II, 79 वाओ, G. वीयो)
 वुक्क-वाद्यविशेष VIII, 6, 13 (गर्जेवुक्क Hem. IV, 98)

वुज्झ-बुध्, °इ III, 15, 5. (Hem. IV, 217)
 वुज्झिअ-बुध् + क्त II, 6, 10.
 वुज्झिऊण-बुध् + क्त्वा VI, 13, 12.
 वुज्झिर-बुध् + इर (ताच्छील्ये) IV, 2, 14.
 वुद्धिमेह-बुद्धिमेघा, स्त्री, VIII, 12, 6.
 वुह-बुध III, 4, 7; III, 5, 10
 *वोक्कड-छाग (Goat) VII, 2, 4, (D. VI, 96 M वोकड, H. वकरा)
 *वोह्लाव-कथ् + णिच्, °इ II, 12, 9, (Hem IV, 2, H वुलाना to call)
 *वोह्लाविअ-कथ् + णिच् + क्त III, 13, 7.
 *वोह्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9, IV, 8, 8.
 *वोह्लिज्ज-कथ् (कर्मणि) °इ III, 10, 6
 वोहिलाह-वोधि + लाभ IX, 14, 12
 वोही-वोधि II, 3, 20 (lengthened for metre)

भ

भअ-भय III, 10, 14.
 भइणी-भगिनी VIII, 5, 14.
 भइय-भय or भीति VI, 12, 9
 भउहा-भू I, 17, 15, III, 10, 10. (H भौह; M भवई)
 भक्ख-भक्ष्, °इ IV, 2, 19
 भक्खिअ-भक्षित VI, 4, 12.
 भक्खिज्ज-भक्ष् (कर्मणि) °इ VII, 2, 8
 भग्ग-भग्न V, 11, 9, VII, 3, 1
 भज्ज-भार्या IX, 23, 11.
 भज्जंत-भज्यमान IV, 15, 4.
 भज्जिऊण-भज् + क्त्वा IV, 15, 4
 भड-भट IV, 9, 1, VI, 12, 8. (Hem. I, 195)
 भडारा-भट्टारक III, 7, 5, III, 8, 14; V, 6, 9
 भणिअ-भणित I, 3, 13
 भत्त-भक्त I, 2, 8, III, 4, 5
 भत्त-भक्त (boiled rice) VIII, 2, 6 (H भात)

- भत्तार-भर्तृ V, 12, 1
भत्था-भत्ता II, 10, 8
भद्-भद्र IV, 1, 5, V, 2, 9, IV, 8, 7
भहिय-भद्रित VI, 12, 8.
भम-भ्रम्, °इ II, 9, 12, °मेष्णिणु V, 2, 5
भमंत-भ्रमत् I,10,10, III, 11, 1, V,11,4.
भमिय-भ्रमित I, 10, 13, VII, 2, 1
भमर-भ्रमर II, 14, 4
भयवंत-भगवत् II, 3, 22
भरह-भरत, पु I, 3, 8
भरह-भरत (चक्रवर्ती) IV, 4, 13
भरहखेत्त-भरतक्षेत्र I, 6, 3, I, 13, 3
भरिय-भृत VII, 1, 11.
*भल्ल-भद्र III, 9, 16, III, 13, 16, V,4,
18 (H, भला good)
*भल्लार-भद्र + तर III, 13, 8
भल्लि-Fem of भल्ल (spear) I,15,2 (Hem
IV, 330, भविस)
भवणुल्ल-भवन + उल्ल (स्वार्ये) V, 12, 7
भव्व भव्य I, 2, 7
भविअ, °य-भव्य IX, 2, 2, IX, 20, 17.
भवित्ति भवित्री (भवितव्यता) VIII, 14, 4
भवियव्व-भवितव्य IV, 5, 5.
भवीअ-भव्य IX. 21. 7 (lengthened for
metre)
भवीयण-भव्य+जन IX, 21, 1.
भसल-भ्रमर I,10,13 (Hem I, 244.)
*भंड-युष्, °मि IV, 8, 17 (M भाडणें)
*भंडण-कलह IV, 8, 9, V, 4 8 (I) VI,
101)
भंति-भ्रान्ति I, 4, 2; VI, 11, 2.
*भाअ-भाग VIII, 3, 10.
भाइ-भ्रातृ VIII, 5, I (H G भाई)
भाइणेअ-भागिनेय VII, 8, 12, VIII,12,13
भाउ-भ्रातृ IV, 11, 12 (M भाऊ)
भाणिअ, °य-भणित II, 6, 1; IX, 6, 2
(lengthened for metre)
- भामिर-भ्रम् + णिच् + इर (ताच्छील्ये) IV,10,
13.
भायण-भाजन I, 10, 3, I, 18, 10.
भायर-भ्रातृ IV, 6, 10; VII, 11, 2
भाव-भावय् °इ I, 17, 3, °हि I, 4, 11.
(Hem. IV, 420 ex)
भावण-भावना IX, 4, 9.
भाविज्ज-भावय् (कर्मणि) °इ III, 3, 4
भाविंदिय-भावेन्द्रिय IX, 11, 11
भास-भाषा I, 1, 6
भासिर-भाष् + इर (ताच्छील्ये) III, 14, 2;
IV, 2, 5
भिउडि-भ्रुकुटि V, 4, 1. (Hem I, 110)
भिच्च-भृत्य I, 16, 9, VIII, 11, 2
भिच्चत्त-भृत्यत्व IV, 5, 4
भिच्चत्तण-भृत्यत्व VII, 3, 10
भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2
*भिड-आकम्, °इ VI 14, 4 (H. भिडना,
M भिडणें, G. भिडवु)
*भिडिअ-आक्रान्तवत् III, 17, 8; V, 5,13
*भिडंत-युद्ध VII, 4, 13 (H. भिडन्त
fight).
भिस-विस II, 11 12 (Acc to Var II,
38, Hem. I, 238; व of विस is not
changed to भ)
भीमबल-पु VI, II, 6
भामिसुर-पु V, 12, 2
भीयर-भीकर (भयकर) II, 7, 6
भीस-भी+सन् (स्वार्ये) °हि III, 7, 11
भीसावणिया-भेषणिका (विद्यानाम) VI, 6, 9
भीसावण-भेषण II, 4, 6, III, 14, 8.
भुअ, °य-भुज I, 17, 12, II, 7, 2, IV, 6,
14, VI, 15, 8
भुअण-भुवन I, 5, 7; VIII, 3, 10.
भुअंग-भुजङ्ग III, 1, 1
*भुक्किअ-भपित VII, 2, 10. (Hem. IV,
186, H भूकना bark or bray)

भुक्त-भुक्ता I, 11, 10 (H भूक्त, M भूक्त)
 भुक्त-भुक्त V, 2, 4, VI, 9, 9
 भुक्ति-भुक्ते IX, 2, 8
 भुयण-भुवन IX, 5, 5.
 भुयंग-भुज्ज IX, 22 8.
 भुह-भृष्ट IX, 19, 2. (Hem. IV, 177,
 H. भूला to forget or miss)
 भुज-भुज्, °हिनि IV, 5, 4.
 भूमाय-भू+भाग VII, 8, 10
 भूमितिलय-°क, न VIII, 11, 13
 भूय-भन IX, 10, 12, IX, 11, 3
 भूयगाम-भूत+गाम (जीवनमूह) III, 15, 8
 °भूयय-भूत+क (स्त्राये) VI, 16, 1.
 भूयण-भूयण I, 16, 4
 भूयिथ-भूयित I, 7, 7
 भूय-भेद I, 12, 5, III, 6, 4; IX, 17,
 32.
 भेरि-भेरी (वाद्यविशेष) I, 9, 4, VIII, 6, 13
 °भेरंड-चित्रक (द्वीपिन्) IV, 10, 13, VII,
 7, 5 (D. VI, 108)
 भेसिथ-भेयित VII, 7, 1.
 भोध, °य-भोग IV, 3, 8; VI, 5, 7
 भोइ-भोगिन् VIII, 2, 4
 भोटणि-भोगिनी IV, 6, 7, VIII, 2, 4.
 भोज-भोज्य IV, 2, 9, IX, 17, 38
 भोयण-भोजन I, 18, 5, V, 2, 4
 भोयमाण-भुज्ज IX, 18, 10
 भोयरड-भोग-रति I, 11, 10.
 भोयराध-भोग-राग I, 10, 8.
 भोयंतराध-भोग+अन्तराय I, 18, 8

म

म, मं-मा III, 7, 10, III, 7, 11.
 मध-मत् III, 3, 14; VI, 5, 11
 मद्-मनि I, 3, 6; III, 2, 14.
 मइय-मदि (मलिन, दि.) VII, 7, 8

मइरा-मदिरा IV, 2, 19, IX, 7, 4.
 मइलिज्ज-मलिनीक (कर्मणि), °इ VII, 9, 8
 मइलिय-मलिनित IV, 8, 8, IX, 12, 12.
 मइवंत-मदिमत् V, 3, 7; IX, 12, 5.
 मई-मति VIII, 13, 13 (lengthened for
 metre).
 मईय-मदीय VI, 13, 6.
 मउ-मृदु II, 11, 11,
 मउड-मुकुट I, 8, 9, I, 11, 5; IX, 18, 8
 (Hem. I, 107).
 मउम्भड-मदोद्भट VII, 9, 7.
 मउलिय-मुकुलित II, 7, 4, III, 4, 15.
 (Hem I, 107).
 मऊर-मयूर IX, 23, 7.
 मगहदेश-मगधदेश I, 6, 4, I, 13, 4.
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.
 मग्ग-मार्ग्य, °इ III, 6, 12, VII, 2, 3.
 (H. मागना to ask for)
 मग्गण-मार्गण IX, 2, 6 (H. मागना a
 beggar).
 मग्गांत-मार्गमाण IV, 4, 3. VIII, 12, 14.
 मग्गिथ-मार्गित III, 16, 13.
 मच्छर-मत्तर IV, 10, 3; V, 4, 14.
 मज्ज-मद्य III, 3, 16; IV, 2, 10, IX,
 9, 6.
 मज्ज-मत्त्, °मि III, 10, 12.
 मज्जण-मार्जन or मज्जन (bath) V, 2, 3.
 मज्जार-मार्जार V, 8, 13.
 मज्झ-मध्य I, 5, 7; I, 6, 2.
 मज्ज-मम II, 3, 19.
 मज्झण-मध्यह VIII, 11, 3; IX, 20, 20.
 (Hem II, 84).
 मज्झत्थ-मध्यत्थ III, 3, 15.
 मज्झिम-मध्यम I, 5, 11, IV, 3, 6, IX,
 20, 2
 मट्टिय-मृत्तिका IX, 9, 11 (Hem. II, 29,
 H. मट्टी).

*मडहुल-लघु + उल्ल (स्वार्थे) III, 4, 12.

(D. VI, 117. लहुम्मि मडह)

*मडंब-पत्नी IX, 16, 2. (see भविस.)

मण-मनः VI, 10, 12.

मणहर-मनोहर I, 6, 12 (Hem. I, 156).

मणिगिय मनः + इङ्गित II, 6, 10.

मणु-मनाक् IX, 8, 7

मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.

मणोज्ज-मनोज्ज IX, 21, 38

मणोरम-मनोरमा, स्त्री, VIII, 12, 3

मणोरहगार-मनोरथ + कार III, 13, 9.

मणोहरि-मनोहरी, स्त्री, III, 6, 2

मणोहिराम-मनोभिराम I, 1, 10

मण्णखेड-मान्यखेट, न. I, 1, 12

मण्ण-मन्, °ण्णति II, 4, 5, °ण्णिवि III, 9, 16.

मण्णिअ, °य-मत I, 2, 7, I, 12, 7; VI, 3, 9.

मत्ता-मात्रा V, 2, 4, VI, 9, 5

मत्थय-मस्तक II, 12, 8; IX, 18, 11 (H माथा).

मद्दण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.

मद्दल-मर्दल (मुरज, वाद्यविशेष) I, 18, 5; II, 14, 12, IV, 10, 8 (D. VI, 119 com M. मांदळ).

मय-मृत I, 17, 15,

मय-मृग V, 2, 10.

मय-मद VIII, 1, 9; IX, 7, 9

मयं-मम VI, 13, 19

मयउल-मृगकुल I, 12, 10.

मयगल-मदगल (गज) II, 1, 3; III, 9, 17 (Pai. 9)

मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.

मयण-मदन I, 15, 1; III, 6, 6.

मयणडहण-मदन + दहन (शिव) IX, 7, 4

मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.

मयणवियार-मदन + विदारक IV, 5, 14.

मयणावज्जिय-मदनावर्जित IX, 12, 6

मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.

मयणिज्झर-मद+निर्झर III, 9, 15.

मयणिम्मह-मद+निर्मथ IX, 15, 6

मयपउर-मद+प्रचुर VI, 2, 1.

मयमह-मद+मथन III, 10, 1.

मयर-मकर II, 7, 6.

मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.

मयरहर-मकर+गृह (ससुद्र) I, 11, 4

मयलंछण-मृग+लाञ्छन (चन्द्र) III, 12, 5; IV, 8, 8.

मयवाह-मृग+व्याध IX, 20, 15

मयविभलिका-मदविह्वलिका (विद्यानाम) VI, 6, 20.

मयंग-मातङ्ग VII, 5, 7.

मर-मृ, °इ II, 6, 5; °इ IV, 9, 9.

मरगय-मरकत (मणि) I, 6, 12, I, 14, 2.

*मरट्ट-गर्व VII, 7, 6. (D VI, 120),

*मल-मृद् °इ IV, 15, 1 (Hem IV, 126, H मलना to rub)

मलयासुंदरि-स्त्री, VIII, 2, 4

*मलिय-मृदित IV, 10, 6, VIII, 15, 4.

मल्ल-माल्य IX, 20, 13 (Pai 350)

मल्लय-मल्लक (शराव) I, 5, 8 (I VI, 145)

मह-मह्, काडक्ष्, °इ I, 10, 8 (Hem IV, 192.)

मह-मथ्, °इ I, 10, 8, VIII, 7, 8

महएवि-महादेवी V, 11, 12.

महग्गे-मम+अग्गे (?) VI, 13, 18

महग्घ-महार्घ or महार्ह IV, 7, 6

महग्घयर-महार्घ+तर I, 3, 14.

महण-मथन V, 10, 23

महत्थ+महार्थ VI 15, 3

महरक्ख-महारक्ष, पु VIII, 12, 2, VIII, 16, 10

महंत-महत (मत्रिन्) I, 3, 2, I, 16, 6 (H
महन्त)

महंत-महत 1 2, 2.

महाइय महात्मन् V, 12, 11 (भविस)

महाबल-पु VI, 12, 4

महाभीम-पु VI, 12 2

महारअ-मदीय V, 3, 13, VII, 6, 4
(Hem IV, 434, Mar म्हारा H
हमारा)

महावाल-महाव्याल, पु IV, 1, 8, VIII, 3,
6, VIII, 10, 1

महियर-महीचर VII, 14, 8

महिवइ-महीपति I, 9, 6, I, 15, 1

महिवीढ-मही+पीठ VIII, 2, 1

महिस्-महिष I, 6, 11

माहिस्-महिषी VII, 2, 8

महिहरिंद-महीधर+इन्द्र I, 9, 6

महीहर-महीधर VI, 2, 1

महु-Acc Dat. and Gen Sing. of अस्मद्-
I, 1, 10, I, 11, 11, I, 15, 11, I, 17, 3

महु-मधु IV, 2, 10

महुपाण-मधुपान IX, 8, 6

महुमह-मधु+मथन (विष्णु) VII, 3, 9.

महुयर-मधुकर III, 7, 11.

महुयरोह-मधुकर+ओष VIII, 11, 5

महुर-मथुरा, न IV, 6, 4, IV, 15, 15, V,
6, 9

महुर-दक्षिण मथुरा, न. IX, 1, 2

महुर-मधुर VI, 10, 12

महुरक्कर-मधुर+अक्षर IV, 2, 5

महुरण-मधुर IV, 9, 1.

महुलिह-मधुलिह IX, 15, 1

महोचहि-महोदधि IX, 16, 3

महोचहि-महोदधि, पु I, 2, 3

मंगि-स्त्री VIII, 12, 5

मंट-सूक, टि. IV, 4, 2.

मंडउल्ल-मण्डप + उल्ल (स्वार्थे) III, 15, 11

मंडलग्ग-मण्डलाग्र (आसि) V, 13, 10

मंडलिअ, °य-माण्डलिक III, 12, 10, VI, 8,
6, VII 4, 5.

मंडलीस-मण्डल + ईश I, 15, 7.

मंडव-मण्डप I, 6, 9

मंडविअ-मण्डपित VII, 1, 15.

मंडिअ, °य-मण्डित 1, 5, 11, III, 5, 7,
III, 16, 3

मंत-मन्त्र I, 8, 4, III, 1, 10, IX, 2, 5.

मंतीस-मन्त्रीश IX, 22, 2.

मंथिअ-मथित I, 4, 10, IV, 4 2

मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4

मंदारय-मन्दारक (पुष्पविशेष) I, 10, 6

मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8

मंधाय-मान्धातु, पु. V, 2, 15

मा-particle I, 3, 10, V, 2, 7.

माउहर-मातृगृह II, 14, 11

माणिक-माणिक्य I, 13, 10.

माणिय-मानित I, 6, 6, V, 7, 1.

माणुसत्त-मानुषत्व IX, 17, 45

माणंत-मान+अन्त IV, 12, 5.

*माम-मातुल VII, 9, 1 (D VI, 112,
4 मामा)

मायवप्प-मातृ+पितृ IX, 18, 17 (see वप्प)

मायंद-माकन्द (आम्र) 1, 6, 12, II, 1, 9.
(Hem II, 174, D VI, 128)

मार-तत्सम, मदन) III, 6, 13

मारि-मारी (a pastulence) I, 16, 3

मारिवअ-मृ+णिच् + तव्य III, 15, 4 (Hem
IV, 438.)

मालइ-मालती, स्त्री, VIII, 12, 9

मालिणि-मालिनी VIII, 12, 9

मासुल्ल-मास + उल्ल (स्वार्थे) VI, 2, 6

माहअ-माधव (विष्णु) VIII, 4, 13; IX, 3, 8.

माहप्प-माहात्म्य IV, 9, 14 (Hem I, 33)

मि-अपि I, 1, 7

मिअ-मित IX, 25, 12

मिग-मृग III, 3, 16.
 मिगजंगल-मृग+मांस (तत्सम) IX, 9, 5.
 मिगमार-मृग+मार IX, 8, 1.
 मिच्चु-मृत्यु VI, 4, 9.
 मिच्छादंसण-मिथ्यादर्शन IX, 5, 2.
 मिच्छालिंगि-मिथ्या + लिङ्गि IX, 12, 8
 मित्त-मित्र III, 3, 15; VII, 11, 17
 -मिरिक्क-मत्सरकर, टि VII, 7, 3 (विरिक्क-
 पाटित D VII, 64, see variant)
 मिलिय-मिलित I, 9, 5; I, 18, 9.
 *मिल्लिय-मुक्त (रहित) VI, 2, 5 (मेल्ल-मुच्
 Hem. IV, 91)
 मिस-मिष IX, 9, 7.
 मिहुण-मिथुन VI, 9, 4 (Hem. I, 87)
 मीणइ-मन्यते, or मिमीते (?) V, 9, 3
 मीमंस-मीमांसक IX, 10, 8.
 मुअ, °य-मृत II. 1 9, VII, 11, 2.
 मुअंत-मुअत् I, 9, 1, VII, 12, 8.
 मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7
 मुक्क-मुक्त II, 12, 4; III, 6, 7, IV, 3, 5.
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.
 मुक्खुज्जुय-मोक्ष + उद्यत VII, 14, 1.
 मुग्ग-मुद्ग (कणविशेष) V, 10, 2. (Val III,
 1; H मूग).
 मुग्गर-मुद्गर V, 4, 3.
 मुच्च-मुच्, °इ VII, 2, 6
 मुच्छ-मूर्च्छा VII, 7, 8.
 मुच्छिय-मूर्च्छित VII, 1, 13.
 मुज्झ-मुह, °इ III, 9, 11.
 मुट्ठि-मुष्टि VII, 7, 2.
 मुणाल-मृणाल II, 1, 13.
 मुणिगुत्त-मुनिगुप्त, पु IX, 15, 10, IX,
 16, 1.
 मुणिज्ज-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem
 IV, 7).
 मुणिणाह-मुनिनाथ VII, 3, 8.
 मुणिय-जात VII, 1, 16. (Hem IV. 7).

मुत्ता-मुक्ता II, 8, 10.
 मुत्ताहल-मुक्ताफल V, 11, 3.
 मुद्ध-मुग्ध II, 3, 21, V, 2, 5.
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.
 मुय-मृ °इ II, 4, 13.
 मुय-मुच, °इ IV, 12, 12; °हि, °सु. I, 3,
 10, III, 3, 13; °यति I, 6, 9; सुएवि abs
 I, 5, 3.
 *मुसुमूर-मज्जू, °इ, III, 15, 10. (Hem.
 IV, 106).
 मुसुमूरण-भजन IV, 10, 15
 मुह-मुख, I, 10, 13; I, 13, 5.
 मुहफेड-मुखस्फोट or °स्फोट VIII, 15, 8.
 (see फेड)
 मुहरुह-मुखरुह (दत्त) III, 15, 14.
 मुहल-मुखर I, 10, 12; VI, 15, 10.
 मुहवड-मुखपट I, 18, 8.
 मुहविधण-मुख+वेधन IX, 25, 3.
 मुहुर-मुखर VI, 15, 6.
 मुहुल्ल-मुख+उल्ल (स्वार्थे) V, 9, 6.
 मुंडिय-मुण्डित VII, 1, 15.
 मूढत्तण-मूढत्त्व IV, 3, 3.
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.
 *मेट्ट-हस्तिपक IV, 5, 5, (मेंठ D VI,
 138).
 मेणइ-मेनकी, स्त्री, VIII, 1, 8
 *मेत्त-मात्र (प्रत्यय) I, 13, 3 (Hem I.
 81)
 *मेर-मर्यादा I, 13, 3, IV, 2, 12. (मंदा
 D VI, 113 M. मेर boundary)
 मेरअ-मदीय VII, 6, 2. (H मेग).
 मेल्लवअ-मेल्लपक IX, 11, 3
 -मेल्ल-मुच्, °हि III, 3, 12; °हि, VI, 1, 1.
 (Hem. IV, 91)
 -मेल्लअ-मोचक IX, 1, 14.
 *मेल्लंत-मुग्ध III, 9, 8
 मेल्लवहुं-मोचक V, 1, 2

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- *मेलाव-मोचय्, °हि VIII, 13, 6
 *मेलाविध°य-मोचित III, 13, 14, VII, 15, 1.
 मेलाविध-मेलापित (भावे) III, 10, 14
 मेह-मेघ I, 5, 5
 मेहउर-मेघपुर, न VIII, 7, 5
 मेहउल-मेघकुल I, 1, 12
 मेहलिय-मेखलिका II, 1, 4, II, 13 1
 मेहवाल-मेघमाला, स्त्री, VIII, 7, 6
 मेहवाहन-मेघवाहन, पु VIII, 7, 5
 मेहवाह-same as मेहवाहन VIII, 8, 1
 मेहावि-मेघाविन् III, 1, 2
 *मोकल्लिअ-मोचित III, 17, 1, IV, 9, 3
 (M. मोकल्लणे to release)
 मोक्ख-मोक्ष II, 3, 19, VII, 6, 6
 मोड-मोद् (भञ्ज्), °इति V, 5, 5, (H मोडना to twist)
 मोडण-मोटन III, 14, 7
 मोडंत-मोटयत् IV, 15, 6.
 मोडिय-मोटित VII, 7, 4
 मोत्तिय-मौक्तिक I, 7, 7, V, 12, 8 (H मोती).
 मोत्तिओह-मौक्तिक+ओष IX, 18, 3
 मोर-मयूर II, 1, 8 (Hem I, 171, com H मोर)
 मोरपिंछ-मयूरपिच्छ V, 10, 20
 मोहंधार-मोह+अन्धकार IX, 4, 12

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- य-च III, 4, 5.
 °यल-तल I, 11, 8
 याणिअ, °य-ज्ञात VII, 2, 4, VII, 8, 8, VIII, 15, 7
 याणेसि-जानासि IX, 17, 8 (Hem. IV, 292).

- °रअ-रत्त II, 7, 3
 रइ-रति I, 15, 2
 रइ-रति, स्त्री, VIII, 12, 8
 रइदइय-रति+दयितृ VII, 4, 1
 रइपीई-रति+प्रीति III, 8, 2
 रइय-रचित III, 5, 1
 रइवइ-रतिपति V, 10, 13
 रइवइरि-रति+वैरिन् (जिन) VIII, 10, 2
 रई-रत्ता (अनुरक्ता) VI, 5, 8.
 रउइ-रौद्र II, 3, 18, IX 7, 7
 रउरव-रौख (नरक) VI, 4, 14.
 रक्ख-पु. VIII, 2, 12, VIII, 16, 10.
 रक्खण-रक्षण VIII, 16, 12
 रक्खिय-रक्षित VII, 4, 4.
 रक्खंकर-भस्मकर VIII, 16, 10 (H राख ashes)
 रज्ज-राज्य III, 14, 13
 रज्जगह-राज्य + ग्रह VI, 4, 7.
 रज्जेसरि-राजेश्वरी V, 2, 12
 रणझणंत-onomatop IX, 18, 4
 रण्ण-अरण्य VI, 16, 15, IX, 25, 11 (Hem I, 66)
 रत्त-रक्त I, 4, 5, V, 11, 13, VII, 2, 8
 रत्तत्तण-रक्तत्व III, 10, 7.
 रत्तमाण-रक्तमान IX, 17, 10.
 रात्ति-रात्रि IX, 2, 2.
 रम्म-रम्य III, 6, 8
 रम्मय-रम्यक (गहननाम) V, 10, 15
 रय रजस् I, 11, 2, VII, 1, 9.
 रय-रद V, 11, 1
 रयण-रत्न I, 3, 4, I, 12, 4
 रयणकोडि-(१) रदनकोटि (२) रत्नकोटि III, 16, 2
 रयणत्तय-रत्नत्रय IV, 3, 6.
 रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

रयणायर-रत्नाकर, I, 3, 4, II, 7, 6.

रयणि-रजनी V, 2, 3.

रयणीयर-रजनीचर VI, 7, 8

रयय-रजत, प. (कैलाश, विजयार्ध, टि.) VI, 2, 1.

रयन्वय-रतत्रत VI, 3, 1.

रवण-रमण VI, 10, 13.

रवण-रम्य I, 7, 8, VIII, 1, 2 (Hem. IV, 422)

रवाल-रव + आल (मत्वर्थे) III, 1, 7.
(Hem II, 159).

रविणंदण-रविनन्दन (यम, शनि or कर्ण) III, 14, 4.

रवियर-रवि + कर VIII, 1, 1E.

रस-रसा (भू) V, 11, 1.

रसणा रसना I, 17, 8.

रसवाइअ-रस + वादिन् IV, 11, 5

रसंत-रसत II, 5, 4.

रसाल-रस + आल (मत्वर्थे) I, 15, 5 लपट,
टि (Hem. II, 159).

रसिय-रसिक I, 13, 2.

रसिय-रसित (शब्दित) III, 17, 5.

रसिय-रसित (रसयुक्त) VII, 2, 13.

रसिल्ल-रस + इल्ल (मत्वर्थे) VIII, 9, 10.

रह-रथ I, 16, 9, VI, 4, 7, VII, 3, 11

*रह-गुप्, रहति I, 5, 9, °हि VI 1, 5 (the
root from which रहस् is derived)

रहस-रभस IX, 19, 1.

रहिज्ज-गुप् (कर्मणि) °इ VI, 4, 7.

*रंखोलमाण-दोलयमान VIII, 11, 7 (Hem.
IV, 48).

रंग-रक्त I, 7, 6

रंग-रङ्ग °इ VI, 14, 4 (M. रिंगना, रेंगना
M. रागणे).

रंगंत-रङ्गत् II, 8, 3.

रंगावालि-रङ्गावालि I, 7, 7, III, 6, 8 (M.
रागोळी).

रंजिज्ज-रञ्ज् (कर्मणि) °इ III, 3, 4.

रंजिय-रञ्जित II, 9, 6.

रंड-denom. from रण्डा (विधवा) °मि IV,
8, 17 (M राड).

रंध-रन्ध VIII, 15, 11.

रंभ-रम्भा IV, 6, 8.

रंभ-रम्भा, स्त्री, VIII, 12, 7.

रंभवण-रम्भा (कदली) + वन V, 10, 16.

राअ-राजन् I, 16, 1; V, 2, 9

राअ-राग I 17, 3; I, 18, 8

राइअ, °य-राजित V, 8, 8; V, 13, 11.

राईव-राजीव IV, 6, 12

राईस-रात्रि+ ईश IV, 6, 12

राउत्त-परिहित (?) IX, 20, 18.

राप्स-राजेश V, 7, 6

राणअ-राजन् II, 4, 13, V, 2, 11 (H M.
G. राणा)

राम-तत्सम IV, 6, 9, VIII, 8, 5; IX,
17, 29

राय-राग I, 9, 2, VI, 3, 2.

राय-राजन् III, 7, 4

रायउत्त-राजपुत्र VI, 13, 4

रायगिह-राजगृह, न I, 6, 13

रायत्तण-राजत्व VI, 4, 8

रायपट्ट-राजपट्ट VI, 4, 4.

रायसिय-राजश्री VII, 8, 10.

रायहर-राजगृह VI, 15, 5.

रायाप्स-राजादेश VIII, 11, 9

रायालअ-राजालय III, 7, 4.

रायावलि-रागावलि III, 7, 4

रायाहिराअ-राजाधिराज I, 9, 2

राव-रञ्ज् + णिन्, °इ V, 9, 4 (Hem IV,
49.)

रावण-तत्सम IV, 11, 2, VII, 14, 9.

राहव-राधव VI, 17, 8; VII, 14, 9.

*राहा-शोभा IX, 3, 7 (राह-सुन्दर D VII,
13, Pai 14, See जस See रेह)

रिड-रिपु I, 8, 1, I, 16, 7
 रिण-ऋण I, 8, 12; VII, 6, 10 (Hem. I, 141)
 रिद्धि-ऋद्धि I, 14, 10 (Hem I, 128)
 रिया-ऋच् (वेदपङ्क्ति) VIII, 10, 6
 रिसि-ऋषि I, 5, 8, (Hem. I, 141)
 रिसिपंति-ऋषि + पङ्क्ति) IX, 2, 7.
 *रिँछ-शुक, टि I, 6, 12.
 रुइ रुचि I, 14, 2, VI, 6, 22.
 *रुक्ख-वृक्ष I, 18, 7, IX, 22, 9 (Hem II, 127; H. M. रुख)
 रुच्च-रुच्, °इ III, 6, 14, IV, 6, 9, VII, 2, 16.
 रुञ्ज-रुञ् (कर्मणि) °इ VI, 16, 17; IX, 9, 1 (Hem IV, 218)
 रुट्ट-रुट्ट IV, 9, 11
 रुणरुण-onomatop. II, 9, 8
 रुण्ण-रुदित IV, 3, 13 (Var VIII, 62)
 रुद्-रुद्र II, 3, 18, IX, 6, 1.
 रुप्पिणि-रुविमणी, स्त्री, VII, 11, 15 (Hem II, 52)
 रुय-रुद् °इ II, 4, 13.
 रुहिर-रुधिर IV, 10, 5, VI, 14, 7.
 रुहिरुल्ल-रुधिर+उल्ल (स्वार्थे) VI, 2, 6
 रुंजिय-रुत (गुञ्जित) V, 11, 2 (Hem IV, 57)
 *रुंद-विपुल, पूर्ण (Sk रुन्द्र) I, 1, 7, III, 5, 10. (D. VII, 14; PaI 126; M. रुद)
 *रुंभ-रुष्, °इ VI, 14, 5, °भिवि V, 2, 14; VIII, 3, 2 (Hem IV, 218)
 *रुई-अर्कद्रुम VII, 2, 4, (रुवी VII, 9. M. रुई, See notes)
 रुय-रूप I, 15, 10.
 रुव-रूप I, 13, 8.
 रुवाल्लोयण-रूप+आल्लोकन IV, 5, 8
 रुस-रुष्, °हि 1V, 9, 5 (Hem IV, 236)
 *रुल्लण-प्रवाह (?) V, 4, 11, (-compare H रेलपेल)

रेवइ-रेवती, स्त्री, VIII, 12, 5.
 *रेह-राज् °इ I, 17, 8 (Hem IV, 100)
 रोमंच्चिय-रोमाच्चित III, 7, 15; V, 1, 12
 रोव-रुद् °इ II, 13, 2 (Hem. IV, 226.)
 रोवमाण-रुदत् IX, 18, 17.
 रोस-रोष III, 17, 8; VII, 14, 3, IX, 7, 9.
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6, VII, 5, 11.
 रोह-रोधस् (तट) I, 13, 7 (PaI. 312)

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लअ-लय IX, 14, 6.
 लइ-See लॉ
 लइल्ल-ला (कर्मणि or लोट्) °इ III, 7, 8.
 लइय-गृहीत I, 9, 5, III, 5, 2 (D. VII, 18)
 लउडीयर-लकुटी+कर VIII, 13, 4
 लक्ख-लक्ष्य् °इ III, 8, 7, °हि III, 3, 8
 लक्ख-लक्ष (संख्या) II, 2, 9. (H. लख).
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.
 लक्खणकर-लक्ष्मण+कर III, 14, 5.
 लक्खिय-लक्षित V, 6, 2.
 लगग-ल्ग °इ IV, 2, 19, °उ III, 9, 8,
 लग्गि (प्रारभ्य) VI, 1, 11, लग्गेवि II, 1, 9. (H लगना, लगाकर)
 लगग-लग्न III, 6, 12
 लग्गण-लग्न VI, 12, 10.
 लच्छि-लक्ष्मी I, 3, 4, VI, 12, 11.
 लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1
 लच्छीसर-लक्ष्मीश्वर (विष्णु) IX, 6, 1
 लच्छीसिव-लक्ष्मीशिव (°सुख) VI, 4, 13.
 लज्जिअ-लजित II, 5, 12
 लट्टि-यष्टि IX, 3, 4. (Hem I, 247, H लट्टी, लठी)
 लत्त-लपित IX, 17, 27.

लत्त-लपित्वा IX, 17, 39.
 लब्ध-लभ् (कर्मणि) °इ IX, 8, 8 लब्धति
 II, 6, 14.
 लय-लता III, 12, 14, V, 6, 13
 लयध-लात (गृहीत) VI, 7, 8.
 ललललंति-onomatop.IV, 15, 6.
 ललिय-ललित I, 7, 2, V, 6, 13.
 *ललुक्-रौद्र VII, 7, 1 (D.VII, 18; Pa
 109. H ललकार a challenge, this
 seems to suit better specially with
 हक् H. हाक.)
 लवणणव-लवणार्णव I, 13, 3.
 लवंत-लपत् II, 1, 10; VIII, 1, 4.
 लविय-लपित VII, 13, 7.
 लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15,
 11. (Hem. I, 187).
 लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1, III,
 6, 16. (M. लौकर quickly).
 लहुधारी-लघु+तरा III, 6, 3. (H. लहुरी)
 लहुई-लष्ठी III, 6, 1.
 लंकेस-लका+ईश (१) रावण (२) चणक III.
 14, 5. (See Notes).
 लंपड-लम्पट IX, 8, 7.
 लंबंत-लम्बमान IV, 15, 6.
 लंविस्थाणिया-लम्बस्तनिका (विद्यानाम) VI,
 6, 8.
 ला-ला (ग्रहणार्थे धातुः) लइ-लेहि I, 11, 11;
 III, 10, 3, 6, VI, 6, 28, लेइ I, 10,
 2; लेति I, 1, 7; लेप्पिणु V, 8, 13, लेविणु
 1, 10 1; लएप्पिणु I, 15, 13. (H. लेना
 to take).
 लायण-लावण्य I, 17, 11, II, 4, 10, IV,
 10, 2.
 लालाविंड-लाला+पिण्ड III, 16, 6.
 (मुखकाष्ठ लालापिंडी, टि.)
 लिक्त-लित IV, 4, 11; V, 11, 3.
 लिप्प-लिम्प् °इ I, 10, 9. (H. लीपना).

लिवि-लिपि III, 1, 1.
 लिह-लिख °हिवि VIII, 5, 10. (Hem. 1,
 187; M. लिहणें).
 लिहाविय-लेखित I, 15, 14.
 लिहिय-लिखित I, 11, 5, III, 1, 11
 लित-ला+शतृ V, 7, 3.
 लुद्ध-लुब्ध VII, 12, 4.
 लुय-लून VII, 5, 12.
 लूरण-छेदक IV, 10, 14 (Hem. IV, 124;
 prob. from लु.)
 लेइ-see ला
 लेह-लेख VII, 11 3; (Hem. I, 187).
 लेहार-लेखहार VII 10, 13.
 लोअ-लोक II, 4, 9.
 लोइय-लौकिक IV, 3, 3.
 लोट्ट-लुट्, °इ VI, 14, 6, °दति V, 5, 5.
 (स्वप् acc. Hem IV, 146, H. लोटना)
 लोट्ट-लुटित VII, 7, 6.
 लोट्टिय-लुटित III, 16, 6. (लोट्टिअ-उपविष्ट,
 D. VII, 25)
 *लोण-घृत I, 18, 3. (M लोणी butter.)
 लोणसायर-लवणसागर VI, 16, 7.
 लोय-लोक I, 3, 6.
 लोयण-लोचन I, 7, 1, II, 13. 6; VII,
 1, 9.
 लोयवाल-लोकपाल VIII, 14, 12.
 लोह-लोभ III, 3. 14; IV, 2, 8.
 लोहिय-लोहित V, 4, 11, VII, 7, 7.
 ल्हस-हस्, °इ II, 4, 8; VI, 4, 4. (लंस्
 acc. Hem IV, 197)
 ल्हसिअ-हसित II, 8, 1
 लिहक्क-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;
 °क्किवि III, 17, 10. (Hem IV, 55).
 लज्ज, टि. H. लुकना to hide)
 लिहक्कविअ-नि+ली+णिच्+ क्त II, 1, 5.
 लिहक्काव-नि+ली+णिच्, °इ III, 8, 5.

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व-द्वय I, 7, 1.
 व-अपि VI, 10, 12.
 व-अ-प्रत VI, 14, 12; VII, 10, 5.
 °वद्-पति I, 3, 7, III, 11, 10.
 वद्कंठ-वैकुण्ठ (उपेन्द्र) VII, 12, 7
 (वद्कुठ Pal. 21)
 वद्दंतडिअ-वेताणिक IX, 11, 6.
 वद्दयर-व्यतिकर (वृत्तान्त) III, 5, 14, V,
 6, 11; VI, 7, 14.
 वद्दयायरण-वैयाकरण IX, 2, 9.
 वद्दरंत-वैरन अन्त IV, 12, 4.
 वद्दरि, °य-वैरिन् I, 4, 2; VII, 5, 9.
 वद्दवस-वैवस्वत (यम) I, 14, 6, VI, 4, 5.
 वद्दस-वैश्य V, 10, 14.
 वद्दखाण-वि+आ+ख्या, °इ III, 1, 16, IX,
 5, 11.
 वद्दखाणिय-व्याख्यात VI, 8, 11
 वद्दग-वल्गु, °इ I, 17, 7, VII, 1, 6
 वद्दग-वर्ण III, 2, 7, VIII, 11, 4, IX,
 19, 7.
 वद्दघ-व्याघ्र VI, 8, 9; IX, 23, 1.
 वद्दच-मञ् °इ I, 10, 9, VII, 6, 1; IX, 6, 9.
 (Hom. IV, 225).
 वद्दचंत-मजत् VII, 1, 10.
 वद्दच्छ-वक्षस् IV, 1, 9.
 वद्दच्छ-वत्स IX, 9, 2.
 वद्दच्छ-घत्स, दे VII, 11, 5.
 वद्दच्छर-वत्सर VI, 2, 7.
 वद्दच्छरु-वात्सल्य IX, 12, 9
 वद्दज्ज-वाय III, 1, 7, III, 6, 4; V, 9, 3
 वद्दज्ज-मज VII, 7, 2.
 वद्दज्ज-वादस् (कर्मणि) °ज्जति II, 2, 8.
 वद्दज्ज-वर्जस् °इ VI, 10, 13.
 वद्दज्जकवाड-वज्जकपाठ II, 8, 2.
 वद्दज्जकंठ-वज्जकठ. पु. VII, 15, 2.

वज्जर-कथ् °इ II, 1, 11, VI, 10, 8.
 (Hom IV, 2)
 वज्जरिअ-कथित III, 8, 17; VI, 7, 4; VI,
 17, 4.
 वज्जंत-वाद्यमान IX, 22, 6.
 वज्जिअ-वार्जित I, 1, 1; II, 5, 12; VI, 5, 5.
 वज्जिअ-वादित III, 12, 4.
 वज्जोयरि-वज्जोदरी, स्त्री. VII, 11, 14.
 वद्द-वृत् °इ VI, 11, 2; VII, 6, 10; IX,
 11, 3.
 वद्दुल-वर्तुल III, 4, 8
 वड-वट VI, 15, 8
 वडण-पत्तन I, 11, 6
 वडविडवि वट+विटविन् VIII, 9, 4.
 वडंचल-पटाञ्चल VII, 10, 6.
 वडु-वृध् °उ VII, 6, 2 (H हाथ वडना)
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- विण्णाण-विज्ञान I, 1, 5; VI, 5, 7; VIII,
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 विंद-वृन्द II, 5, 6, III, 1, 8.
 विंघ-व्यध्, °धति V, 5, 2
 विंभल-विह्वल IV, 10, 8, (विब्भल Hem.
 II, 58)
 विंभिय-विस्मित VI, 7, 13, (विम्हअ-विस्मय
 Hem. II, 74, Var III, 32)
 °वीढ-पीठ IV, 10, 6, VIII, 2, 1.
 वीणावज्ज-वीणावाद्य III, 5, 8.

वीणाभास-वीणा+अभ्यास V, 7, 6.
 वीणाधार-वीणाचार्य V, 7, 4.
 वीयमाण-वीज्यमान IX, 18, 6.
 वीयसोयपुर-वीतशोकपुर, न IX, 15, 5.
 वीराणा-वीर+आज्ञा I, 13, 1.
 वीला-वीडा VI, 13, 17 (विलिय, D. VII, 65.)
 वीसासुहिया-विश्वास सुखं (हित)च करोतीति, टि विद्यानाम VI,, 6, 23.
 वुट्टी-वृष्टि II, 11, 4, (Hem. I, 137)
 वुड्ड-वृद्ध III, 2, 3, (Hem. I, 131).
 वुड्डत्तण-वृद्धत्व IX, 10, 5.
 वुड्ढि-वृद्धि II, 10, 1
 वुत्त-उक्त II, 13, 10; III, 9, 3, V, 2, 8, IX, 14, 1.
 वूह-व्यूह III, 1, 10; VIII, 14, 8
 वे-द्वि IX, 20, 11; (Hem. III, 119)
 वेअ-वेद IX, 8, 8.
 वेइअ-वैदिक IV, 3, 3
 वेढ-वेष्ट् °ढिवि VIII, 1,8 (Hem IV,221)
 वेढिअ-वेष्टित III, 16, 4, VI, 14, 2.
 वेयवाइ-वेद + वादिन् IX, 10, 2.
 वेयविहि-वेदविधि IX, 9, 9.
 वेयाल-वेताल IV, 10, 8, VI, 7, 6.
 वेरि-वैरिन् VI, 16, 3.
 *वेल्हल-कोमल विलासिन् वा II, 4, 1, VI, 15, 2, (Hem. VII, 96).
 वेळ्ळि-वल्ली I, 15, 2
 वेव-वेप् °इ V, 1, 12
 वेविय-वेपित IV, 15, 1.
 वेस-वेश्या III, 7, 9.
 वेस-वेष VII, 11, 14, IX, 4, 4.
 वेसावाडअ-वेश्या + पाटक, टि V, 1, 7; VII, 6, 9, (H वाडा enclosure).
 वेसि-वेत्ति VI, 13, 8
 वेहविअ-वञ्चित (विलक्षीकृता, टि.) II, 1, 10, (Hem. IV, 93).

वोसट्ट-व्युत्सृष्ट IV, 4, 8, (विकसित, Hem. IV, 195, does not suit here).

स

स°-स्व° II, 1, 6; VI, 7, 12.
 सइ-सती VII, 11, 9
 सइ-सती, स्त्री VIII, 12, 9.
 सइं-स्वयम् I, 15, 9; III, 4,17, III,11,4.
 सई-सती II, 1, 1
 सइच्छा-स्व + इच्छा V, 8, 4.
 सइट्ट-स्व + इष्ट IV, 11, 13
 सइत्त-सवित्त (सावधान, टि) VIII, 7, 10.
 सइत्तण-स्वत्व III, 3, 11
 सइव-शैव IX, 6, 3
 सउच्च-शौच I, 4, 4, III, 3, 6, VI,10,9.
 सउज्जवण-सद् + उद्यापन (See उज्जवण) IX, 21, 19
 सउणि-शकुनि (पक्षिन्) II, 6, 11.
 सउण्ह-स + उष्ण IX, 17, 14
 सउयामणि-सौदामिनी IX, 9, 6
 सउवीर-सौवीर (butter-milk, Pa1 268) VI, 2, 5
 सउहयल-सौध + तल VIII, 4, 11,
 सए-स्वयम् (?) IX, 21, 5
 सक्क-शक V, 3, 2; VII, 7, 1; IX, 24, 6.
 सक्क-शक्°इ V, 3, 2, °हि V, 12, 4
 सक्कारिअ-सस्कारित IX, 19, 9
 सग्ग-स्वर्ग I, 7, 5, III, 4, 3, IV, 5, 2.
 सग्गालय-स्वर्गालय VII, 12, 3
 सच्च-सत्य VI, 10, 9.
 सच्चवइ-सत्यवती, स्त्री, VI, 11, 5
 सच्छ-स्वच्छ III, 4, 4.
 सज्झाय-स्वाध्याय VI, 5, 4.
 सज्झाण-सद्+ध्यान (स्वाध्याय, टि) IX,20,10,
 * सज्जुट्ट स+अलीक VI, 13, 15 (see-सुट्ट.)
 सट्ट-शाक्य I, 5, 3.

सगर-स्व+नर VI, 8, 2.
 सगाहि-स्व+नाभि II, 1, 6,
 सणिच्छर-शनैश्चर (ग्रहनाम) III, 17, 12, IV,
 10, 2, (Hem I, 149).
 सणियड-स्व+निकट VI, 2, 11.
 सण्णज्झ-सम्+नह् (कर्मणि) °इ VII, 5, 21,
 (Hem II, 26.)
 सण्णद्ध-सन्नद्ध V, 4, 20
 सण्णंज्झंत-सन्नद्यमान VII, 6, 1.
 सण्णास-सन्यास IV, 2, 18; VIII, 13, 8
 सण्णाह-सन्नाह VI, 4, 2.
 सण्णिह-सन्निभ I, 3, 7, I, 5, 9.
 सण्णिहिय-सन्निहित I, 8, 3, VI, 15, 3.
 सण्हाण-स+त्नान IX, 17, 25.
 सतेअ-स्व+तेजस् VIII, 12, 1
 सत्त-सप्त I, 1, 9, VII, 11, 7; IX, 5, 13
 सत्त-नक्त IX, 7, 4.
 सत्तच्चि-सत्तार्चि (अग्नि) IV, 9, 12.
 सत्तभउम-सप्त+भौम III, 1, 9.
 सत्ति-गक्ति I, 8, 2, III, 3, 11; IX, 2, 3.
 सत्तु-शत्रु III, 3, 15, VI, 12, 14, IX,
 25, 12.
 सत्थ-शास्त्र III, 1, 6, III, 1, 16, III, 2,
 3, VII, 2, 4, IX, 12, 6.
 सत्थ-(1) शस्त्र (2) शास्त्र VII, 6, 5
 सत्थ-शस्त्र VIII, 14, 7.
 सदिट्ठि-सद्यष्टि (सम्यग्दष्टि) IX, 12, 9.
 सद्-गच्छ II, 1, 10, VI, 2, 10, IX, 8, 8
 सद्दवियार-शब्दविचार VII, 1, 7
 सद्दिय-शब्दित VI, 12, 8.
 सधअ-स+ध्वज III, 16, 4.
 सपसाअ-स+प्रसाद III, 13, 7.
 सप्प-सर्प II, 3, 15.
 सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I,
 111.)
 सवरी-शवरी V, 11, 14.
 सवंधण-स्व+बन्धन VII, 1, 18.

सभोअ-स्व+भोग IX, 17, 34.
 सम-शम I, 11, 8, IX, 21, 43
 सम-श्रम III 14, 4
 समग्रविअ-सम्+अर्धित V, 2, 4. (अग्र-रा
 Hem IV, 100.)
 समच्च-सम्+अर्च् °चि वि IX, 21, 3.
 समाज्जिअ-समार्जित IX, 12, 11.
 समण-श्रमण VI, 3, 10.
 समत्ति-समाप्ति I, 16, 2, IX, 3, 6.
 समप्प-नम्+अर्पय् °मि III, 7, 13, °इ V, 1,
 11.
 समर-शवर V, 10, 20, V, 13, 6.
 समरि-शवरी V, 13, 6.
 समलहण-सवाहन IX, 20, 13.
 समंजस-समजस I, 3, 13.
 समंति-स्व+मन्त्रिन् IV, 1, 5.
 समायअ-समागत III, 9, 5.
 समायरिअ-समाचरित II, 8, 9.
 समासिअ-समाश्रित IX, 6, 3, IX, 12, 11,
 समाहि-समाधि II, 3, 20, IX, 4, 84.
 समिइ-समिति (see notes) IX, 4, 8.
 समिदि-समिति I, 12, 3
 समिद्ध-समृद्ध IV, 4, 6
 समिद्धि-समृद्धि IX, 3, 5.
 समिअ-शमित I, 8 1; I, 11, 6.
 समीरिअ-समीरित III, 5, 15.
 समुज्जव-समुद्यम III, 2, 1.
 समुज्जोय-समुद्योत VI, 13, 17.
 समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.
 समुत्तिपएस-स्वमुक्ति+प्रदेश IX, 17, 40.
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
 समुह-स्व+मुख समूह वा II, 10, 2.
 सम्मइ-सन्मति I, 8, 13.
 सम्मगा-सन्मार्ग IX, 20, 2.
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
 सम्माइट्ठि-सम्यग्दष्टि IV, 3, 4.
 सम्माइय-समायात VI, 2, 3 (H. मनमें समाना).

सम्माण सम्+मान् ° णिषि I, 15, 1
 सम्माणिय-सम्मानित VI, 8, 12
 सय, °अ-शत I, 6, 6, I, 13, 4, V, 11, 7.
 सयज्ज-स्व + कार्य IV, 5, 13.
 सयज्जयर-स्वकार्य + कर II, 4, 13
 सयण-शयन II, 14, 10, V, 13, 10.
 सयण-स्वजन VIII, 12, 2.
 सयणत्तण-सुजनत्व VIII, 13, 10.
 सयमह-शतमख (इन्द्र) I, 14, 3.
 सयर-स्व + पर V, 4, 17.
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.
 सयसूलिणिया-शतशूलनिका (विद्यानाम) VI,
 6, 8
 सया-सदा II, 3, 12.
 सयासिअ सदाशिव IX, 6, 3
 सर-शर I, 7, 3, III, 6, 13, VII, 6, 11.
 सर-स्वर III, 6, 4.
 सर-स्व °इ I, 10, 2, I, 11, 2; °डु VII,
 13, 7; °रिषि VII, 6, 7.
 सर-स्मर (काम) I, 17, 15; VI, 16, 11,
 VIII, 3, 4
 सरउयय-स्वरोदय III, 1, 9
 सरण-शरण I, 11, 1, V, 3, 4
 सरणाडय-शरणागत VIII, 13, 10.
 सरधणु-स्मर + धनु II, 9, 8.
 सरयण-स + रत्न VIII, 3, 8.
 सरवण-स्मर (or शर) + वृण IV, 5, 11
 सरसासाहिअ-स्मरलक्ष्म्या साधक टि IX, 1, 8.
 सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.
 सरसुच्छु-सरस + इक्षु VIII, 6, 1.
 सरहस-स + रभस IX, 19, 1
 सरंत-सरत् VII, 2, 5.
 सराडय-सरागा IX, 19, 12
 सरासइ-सरस्वती I, 3, 5.
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.
 सरि-सरित् V, 4, 16.
 सरिद्धि-स्व + ऋद्धि VI, 13, 9.

सरिस-सदश VI, 3, 9.
 सलक्खण-सद्+लक्षण III, 13, 10.
 सलसलंति-onomatop. IV, 15, 5.
 सलहिज्ज-श्लाघ् (कर्मणि) ° इ VIII, 6, 5
 (Hem. IV, 88)
 सलिलजाण-सलिलयान I, 15, 6.
 सल्ल-शल्य I, 12, 4.
 सल्लइ-शलकी (see notes) VII, 2, 5.
 सल्लइ-शलयायते VII, 2, 5.
 सल्लि-शलकी II, 1, 4.
 सल्लिय-शल्यित III, 6, 7.
 सवडंमुहु-अभिमुख (समुख) V, 8, 9, VIII,
 8, 1. (D VIII, 21).
 सवण-श्रवण (कर्ण) III, 17, 3.
 सवणभोयण-सर्वान्नभोजन III, 7, 1 (सवर्ण
 दालियुक्त भोजन, टि.).
 सवत्ति-सपत्नी II, 2, 14, III, 8, 16. (H.
 सौत)
 सवर-शवर VI, 8, 1.
 सवाल-खपालक आत्मरक्षक, टि. IV, 15, 14.
 सवियप्प-स+विकल्प III, 1, 11.
 सवीअ-स+बीज IX, 21, 7
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.
 सव्वोसहिद्या-सर्वोपधिका (विद्यानाम) VI, 6, 23.
 सस-स्वस III, 6, 3, V, 3, 13, VII, 4, 5.
 ससयण-श्वश्रू+जन VI, 12, 7
 ससयण-स+स्वजन VII, 10, 12.
 सससुअ-स्वस+सुत VII, 9, 2
 ससहर-शशधर I, 3, 3, VI, 10, 6
 ससहरमुहिय-शशधरमुखी VI, 1, 9.
 ससहाव-स्व+स्वभाव VI, 5, 6
 ससामि-स्व+स्वामिन् VIII, 5, 3.
 ससालणय-(सव्यजन, शालवृक्षसहित शशक-
 जीवबन्धनयुक्त वा, टि.) VI, 9, 4 (सालणअ
 some kind of dish, see भविस VI, 23, 3)
 ससि-शशिन् I, 17, 11.

सासियर-शाशि+कर VIII, 1, 10.
 ससुर-(1) श्वसुर (2) स+सुर VI, 15, 4
 सह-राज्ञ् ° इ I, 10, 7 (Hem IV, 100)
 सह-सह् ° हिनि II, 6, 18.
 सहल-सफल VII, 14, 4.
 सहस-सहसा III, 9, 1, VII, 1, 3
 सहस-सहस्र III, 17, 7
 सहसारग-सहस्रार (16th heaven)+अग्र
 IV, 5, 2.
 सहंत-सहमान II, 13, 4
 सहाअ-स्वभाव I, 5, 5, III 11, 3.
 सहास-सहस्र II, 2, 2, VIII, 5, 12
 सहि-सखिन् VI, 12, 11.
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.
 सहियसहिय-सखि+सहित III, 5, 5.
 सहियत्तण-स्व+हितत्व III, 11, 3
 सहुं-सह II, 1, 2, III, 8, 3.
 सहेज्जअ-सहायक VII, 15, 8.
 संकंका-शका IV, 3, 4, IX, 12, 10.
 संकड-संकट VII, 3, 11
 संकंति-सकान्ति IX 2, 6.
 संकमिअ-सकान्त II, 8, 10
 संकास-सकाश I, 5, 8
 संकिण्ण-सकीर्ण III, 4, 14.
 संकोयण-सकोचन IX, 25, 3
 संख-शख III, 1, 7.
 संखपुरिस-साख्य+पुरुष IX, 10, 9.
 संखलिया-श्रखलिका VI, 6, 19
 संखोहण-सक्षोभग III, 1, 12
 संखोहाणिका-सक्षोभणिका (विद्यानाम) VI, 6,
 11.
 संगय-सगत III, 4, 14, IX, 12, 4
 संघट्टिय-सघट्टित III, 16, 7
 संघर-सम्+ह् ° इ IX, 6, 6.
 संघाय-सघात VII, 2, 7
 संघारिअ-सहारित VII, 2, 15
 संचिज्जमान-सचीयमान I, 1, 8

संनूर-सम+चूर्णय् ° इ VI, 14, 6.
 संचेवअ-सचेतव्य III, 2, 12.
 संजाय-सजात VI, 15, 8.
 सजुत्त-सयुक्त III, 6, 4
 संजोडय-सयोजित II, 14, 5; V, 9, 11, VI,
 9, 2
 संजाय-सयोग I, 12, 8.
 संज्जा-सध्या VI, 9, 7.
 संज्जाराअ-सध्याराग VI, 4, 8
 संठाण-सस्थान IX, 11, 9
 संठिअ, °य-सस्थित I, 6, 1, IV, 1, 14, VIII,
 8, 9
 संड पण्ड (वृन्द) VII, 7, 4.
 संत-सत् I, 2, 2.
 संत-शान्त I, 10, 11
 संताण-सतान IX, 11, 10
 संतय-सतत VIII, 7, 1.
 संतावण-सतापन III, 14, 8.
 संतावणिया-सतापनिका (विद्यानाम) VI, 6, 9.
 संताविर-सम्+तापय्+अर ताच्छील्ये) VIII, 3, 5.
 संति-शान्ति, स्त्री, VIII 12, 5
 संतिकसाय-शान्त + कपाय, IX, 12, 3.
 संतोसिज्ज-सम् + तोपय् (विधिलिङ्.) ° इ III,
 3, 10
 संथविय-मस्थापित V, 1, 4.
 संथारसेज्जा-सस्तर or छस्तर + शय्या (a bed
 of leaves) IX, 20, 10 (सत्थर Hem
 IV, 356. ex सत्थरअ Pai. 402)
 संथुअ-सस्तुत VI, 3, 4.
 संदण-स्यन्दन II, 6, 2, IV, 7, 11.
 संदाण-सम् + दान् ° हि III, 10, 5
 संदाणिअ सदानित (वद्ध) VII, 3, 11.
 संपइ-सम्प्रति VI, 12, 3, VIII, 6, 4.
 संपज्ज-सम् + पद् ° इ III, 2, 8.
 संपत्त-सम्प्राप्त VIII, 9, 10.
 संपाइअ-सम्पादित V, 8, 8.
 संपोसहोवास-सम् + प्रोषथोपवास IX, 20, 3.

संवाहण-सवाहक or सम्वाधक III, 15, 9.
 संवोह-सम् + वोध् ^०हिवि VII, 9, 9.
 संवोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
 संवोहिय-सम्बोधित VI, 5, 4.
 संभर-सम् + भृ ^०रिवि III, 15, 2.
 संभरिअ-सम्भृत I, 9, 11.
 संभव-सम् + भू ^०उ II, 4, 1.
 संभेड-सम् + आक्रमण (सघट्ट) IV, 14, 12.
 (See भिड, M. भेडी-competition. भेड-
 भीरु, D. VI, 107, does not suit here).
 संमुहिय-समुखी VI, 1, 9.
 संमाण-सम् + मान् ^०इ III, 7, 14.
 संवेयाइय-संवेग + आदिक IX, 12, 5.
 संवर-तत्सम I, 12, 9.
 संवरिय-संवृत VI, 9, 5.
 संस-शस् ^०सिवि VII, 10, 5.
 संसग्ग-ससर्ग V, 11, 9
 साउ-(१) स्वादु, (२) स्व + आयु VI, 9, 6.
 साउ-(१) स्वादु (२) लक्ष्मी, टि. VII, 6, 12.
 साड-शाट V, 11, 5.
 साडी-शाटी VII, 13, 3, (गजपल्याण, टि).
 साम-शम IX, 2, 5
 साम-श्याम VII, 4, 6.
 सामत्थ-सामर्थ्य IX, 14, 4
 सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5
 सामाइअ-सामायिक IV, 2, 15.
 सामि-स्वामिन् II, 3, 19, V, 6, 3; VII,
 6, 10.
 सामिसाल-स्वामिन् I, 15, 5. (prob. स्वामि +
 सार (श्रेष्ठ))
 साय-स्वाद IV, 2, 11.
 सायत्त-सपत्नी III, 9, 9, (H. सौत).
 सायर-सागर I, 4, 11
 सायरदत्त-सागरदत्त, पु V, 10, 7.
 सायार-स + आचार VI, 2, 7.
 सारअ-सारक (भ्रामक) VIII, 10, 8.
 सारि-(The moving piece in the game

of चौपड. H सारी देना to move the
 piece)
 सारिच्छ-सादृश्य III, 8, 7.
 सालि-शालि I, 6, 5
 सावय-श्रावक (Jain layman) I, 12, 6,
 VI, 3, 6
 सावित्ति-सावित्री, स्त्री. VIII, 12, 5
 सास-श्वस III, 6, 9; VIII, 11, 5.
 सास-शस्य (धान्य) VI, 11, 5, IX, 3, 5.
 सासय-शाश्वत IX, 11, 11.
 सासाणिल-श्वस+अनिल VI, 4, 3.
 सासुरय-श्वसुर+क IV, 8, 14.
 साह-शाखा IX, 3, 7
 साह-साध् ^० हेप्पिणु IV, 1 1
 साहअ-साधक IX, 3, 2
 साहण-साधन III, 1, 12; V, 1, 5; VII,
 1, 10.
 साहंमिय-सह+धर्मिन् IX, 12, 9
 साहामय-शाखामृग VII, 1, 12.
 साहारअ सहकार (आम्र) III, 6, 13
 साहारिअ-सवारित VII, 9, 3, (see Notes).
 साहिअ-साधित III, 17, 13.
 * साहिअ-कथित VII, 3, 5, (Hem IV, 2.
 साहिज्ज-साध् (कर्मणि) ^० इ III, 2, 13,
 IX, 5, 4.
 साहिज्ज-साहाय्य VII, 4, 10.
 साहिमाण-स+अभिमान IV, II, 3.
 साहु-साधु III, 2, 10.
 साहुकारिअ-साधुकारित VII, 9, 3.
 साहुपसंस-साधु+प्रशसा VI, 3, 11.
 सिअ-शिव IX, 6, 2.
 सिक्ख-शिख् ^० इ III, 1, 2; ^० हु V, 8, 2,
^० क्खावइ-I, 10, 6
 सिक्ख-शिक्षा VII, 13, 6
 सिक्खअ-शिक्षित VII, 6, 5; VIII, 1, 5.
 सिग्घ-शीघ्र IX, 17, 37.
 सिज्ज-सिध ^०इ III, 2, 6. (Hem. IV, 217.)

सिद्ध-शिष्ट I, 5, 8, VII, 3, 8, IX, 10, 8.
 सिद्ध-सष्ट VIII, 14, 1.
 सिग्निद्ध-स्निग्ध II, 5, 6, (Hem II, 109)
 सिणेह-स्नेह IX, 15, 3
 सित्त-सिक्त II, 5, 11; IV, 8, 16.
 सित्थ-सिक्थ IX, 7, 1
 सिद्धत्त-सिद्धत्व IX, 6, 10,
 सिष्प-शिल्प III, 1, 11
 सिष्पि-शुक्ति II, 8, 10, (Hem II, 138
 H. सीप).
 सिमिर-शिविर V, 1, 1, VI, 7, 12
 सिय-सित I, 7, 4, III, 4, 11.
 सिय-श्रित VIII, 16, 4.
 सिय-श्री IX, 4, 3
 सियपंचमि-श्रीपञ्चमी I, 3, 11.
 सियसेविअ-श्री + सेवित V, 11, 12
 सिर-शिरस् I, 9, 3, I, 17, 16, VI, 10, 16
 सिरकमलुल्ल-शिर + कमल + उल्ल (स्वार्थे) V,
 6, 6.
 सिरि-श्री I, 1, 11; I, 3, 1
 सिरिलंपड-श्री + लम्पट III, 15, 3.
 सिरिमइ-श्रीमती, स्त्री, I, 15, 9, VIII, 12, 1.
 सिरिरक्वराअ-श्रीरक्षराज, पु. VIII, 12, 1
 सिरिघम्मराअ-श्रीवर्मराज, पु I, 15, 8, I,
 16, 7; III, 13, 5, IV, 6, 6, IV, 9, 6.
 सिरिहर-श्रीघर, पु I, 14, 8, III, 14, 12,
 III, 16, 3, IV, 14, 1, IX, 24, 1.
 सिरिहर-श्रीघर (विष्णु) IV, 4, 13,
 सिल-शिला IV, 4, 11, VII, 10, 6.
 सिल्ल-भल्ल spear V, 5, 1, (Hem. IV,
 387, ex. सेल्ल-शर D. VIII, 57 does
 not suit here as बाण is mentioned
 separately in the very next line).
 सिव-शिवा (शृगाली) VII, 6, 9.
 सिवणवि-शिवदेवी (Mother of नेमि, the
 22nd Tirthamkar) II, 8, 14.
 सिविण-स्वप्न II, 7, 5, (Hem I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.
 सिसिर-शिशिर IX, 25, 6
 सिसुवाल-शिशुपाल (enemy of Krishna)
 VII, 15, 3.
 सिहर-शिखर VII, 10, 7; VIII, 11, 1.
 सिहरग-शिखराग्र I, 7, 5.
 सिहरि-शिखरिन् I, 1, 12, V, 10, 15
 सिहि-शिखिन् (अग्नि) I, 5, 5, IV, 14, 3.
 सिहिसिह-शिखि + शिखा (अग्निज्वाला) III,
 6, 11.
 सिंग-शृङ्ग I, 6, 11; VI, 7, 15, (H सींग)
 सिंगार-शृङ्गार II, 2, 10, (H. सिंगार).
 सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.
 सिंधुविसय-°विषय, दे VII, 4, 8.
 सिंधुर-तत्सम (गज) V, 1, 6.
 सीय-सीता IV, 6, 8, VIII, 8, 5.
 सीय-शीत VIII, 1, 10
 सीयर-शीकर III, 7, 6
 सीयल-शीतल I, 5, 5.
 सीलइआ, पु I, 3, 12
 सीलभट्ट-शीलभट्ट पु. I, 5, 1
 सीलवइ-शीलवती, स्त्री V, 2, 13
 सीस-शीर्ष I, 2, 3, V, 11, 13, VI, 5,
 10, VII, , 5, 12.
 सीस-शिष्य I, 2, 3, VII, 1, 16, IX, 11,
 7, IX, 22, 8.
 सीसक-शीर्ष+क VII, 7, 2.
 सीह-सिंह IX, 23, 7
 सीहउर-सिंहपुर, न V, 2, 13, VII, 4, 7
 सुअ-सुत I, 14, 8, III, 4, 2
 सुअ-शुक II, 1, 9.
 सुअ-श्रुत VI, 2, 10, IX, 17, 8.
 सुइ-श्रुति V, 9, 13.
 सुइ-शुवि IX, 20, 6.
 सुइत्त-सुचित्त IV, 1, 17.
 सुइत्त-शुचित्त IX, 9, 10,
 सुइमहुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ (कर्ण) IV, 8, 3.
 सुइहर-श्रुतिधर, पु. VI, 10, 5.
 सुओवहि-श्रुत+उदीध IX, 16, 8.
 सुकइत्तण-सुकवित्त्व VII, 6, 4,
 सुकयसाहिण-सुकृत् + साधिन्. IV, 5. 1
 सुकंठ-पु VII, 11, 13.
 सुकंति-सुकान्ति, स्त्री, IX, 21, 28.
 सुकिअ-सुकृत VI, 17, 13.
 सुक-शुक I, 16, 5, VII, 7, 1
 सुक-शुष्क IX, 17, 18.
 सुक-शुक्ल IX, 21, 21.
 सुक-शुष् °इ V, 9, 6.
 सुकज्ञाण-शुक्लध्यान IX, 25, 14.
 सुक्किल-शुक्ल I, 14, 2.
 सुखेत्त-सुक्षेत्र IX, 21, 41
 सुगय-सुगत (बुद्ध) IX, 11, 7.
 सुगीव-सुग्रीव VI, 17, 8.
 सुचारसमीसि-सु + पियाल + समिश्रित IX, 21,
 13 (चार-पियालवृक्ष D. III, 21; कडव-
 मिश्रथोह, टि.)
 सुज्झ-शुध् °इ VII, 1, 9, °ज्झति IX, 9, 12,
 (H सूझना to strike to the mind)
 सुज्झ-शुद्ध III, 9 11.
 सुट्टु-सुष्टु III, 14, 2 ; V, 6, 11 , IX, 13,
 12.
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15, IX, 5,
 11.
 सुण-श्रु, °णि I, 13, 2, °णेष्णिणु I, 13, 1 ;
 (Hem, IV, 241)
 सुणंत-शृण्वत् III, 4, 2, IX, 17, 29.
 सुणिय-श्रुत III, 1, 6.
 सुणियल-सु+निगड VI, 5, 4.
 सुण्हा-सुषा IX, 18, 17, (Hem. I, 261.)
 सुतव-सु+तपस् VIII, 13, 7.
 सुत्त-सूत्र V, 8, 14.
 सुत्तंक-सूत्राङ्क IX, 22, 7.
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.
 सुत्थिरत्त-सु+स्थिरत्व I, 4, 9.
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्वार्थे) VIII, 9, 10.
 सुदिस-सु+दृश् II, 14, 1.
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.
 सुद्ध-शुद्ध II, 1, 1.
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.
 सुधीर-पु. VIII, 16, 12.
 सुपइट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
 सुपसत्थ-सु+प्रशस्त I, 1, 5
 सुपसाहण सु+प्रसाधन V, 1, 5.
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.
 सुपेज्जा-सु+पेया IX, 17, 26.
 सुपोरिस-सु + पौरुष IX, 3, 7.
 सुभेसह-सु + भेषज IX, 21, 32.
 सुमर-सृ °इ I, 10, 11 (Hem. IV, 74).
 *सुमंठ-घुटारित, टि. (मठ-शठ, बन्ध D. VI,
 111; मद, मृष्ट, ofजस do not suit here).
 सुम्म-श्रु (कर्मणि) °इ IV, 12, 4; VII, 1, 8;
 (see भविस सणकु.)
 सुय-शुक I, 13, 5, VII, 1, 12.
 सुय-सुत I, 16, 8; VI, 15, 8.
 सुय-स्वप् °यति I, 6, 9.
 सुयण-सुजन I, 5, 4, III, 2, 3, V, 5, 8.
 सुयपंचमि-श्रुतपञ्चमी I, 1, 2.
 सुयंध-सुगन्ध II, 11, 4.
 सुर-स्वर I, 7, 3.
 सुरत्त-सु+रक्त VIII, 6, 17.
 सुरय-सुरत IX, 10, 1.
 सुरवइ-सुरपति I, 6, 14.
 सुरसारिआ-सुर+सारिका (श्रेष्ठा ?) VI, 1, 14.
 सुरसुकखर-सुरेभ्यः सुख रातीति, टि VI, 2, 8,
 (prob letter ओम्).
 सुरसुदंरि-° री, स्त्री IV, 7, 6
 सुरंगि-सुरङ्गी. स्त्री VIII, 12, 10.

सुरालत्तगेया-सुर+आलत्त+गेया II, 11, 10.

सुरिंद-सुरेन्द्र I, 14, 5.

सुरिंदहि-सुरेन्द्र+अट्टि VI 13,8.

सुलगा-सुलग्न IX, 17, 32.

सुलोयणिय-सु+लोचना V, 3, 12.

सुवण्ण-सुवर्ण VI, 7, 8.

सुवराडिय-सु+वराटिका III, 12, 6

सुवात-सु+वात IX, 17, 17

सुवाहि-सु+व्याधि IX, 21, 30.

सुविहाण-सु+वि+भान (प्रभात) II, 7. 7: IX
20 15 (D VII, 90, Hem IV, 330,
362. Coll. H. भ्याना).

सुविहि-सु+विधि II, 13, 7.

सुन्वय-सुव्रत पु. VI, 3, 1

सुसइत्तण-सु+स्वत्व III, 3, 11.

सुसहा-सु+शला III 9, 3

सुसहाव-सु+सहाय or स्वभाव III, 2, 1.

सुस-श्रत् ° सति I 18, 4.

सुसिअ-सोपित VI 2, 6.

सुसिर-सुपिर (छि) V, 9. 13.

सुह-शुभ VI, 5, 5

सुह-सुख I, 7, 6; I, 11, 10, V, 8, 15.

सुहचंद-शुभवन्त पु VII, 11, 6.

सुहड-सुभट II, 6, 2, VI 7,3; VIII, 9,6.

सुहदा-सुभद्रा स्त्री, VII, 11, 6.

सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.

सुहम्म-सु+हर्म्य II, 5, 5.

सुहय-सुभग III 3, 2, V, 8, 15.

सुहयत्तण-सुभगत IX, 15, 6

सुहयारी-सुखकारी V,7, 10.

सुहलिय-सुफलित IV, 5, 1.

सुहवइ-सुखवती स्त्री, VIII, 4, 7.

सुहसयण-सुखयन or सुभगत II, 6, 17.

सुहंकर-शुभकर VII, 4, 11.

सुहासण-सुवासन II, 5 7.

सुहि-सह्द II, 14, 10.

सुहुम-सून्म III, 8, 9 IX, 13, 10. (Hem.
I, 118.)

सुहुं-सुखम् adv. I, 14, 9.

सुहोळि-सुखेकलि I, 15, 2; (सुख D VIII,
36; Pai. 427)

सुंडीर-शौण्डीर III 11,9. (Hem I. 160).

सुंभ-शुम् ° इ VI, 14, 5; (हन्ति, टि. see
णिनुंभ).

°सुंभणिया-मारणी VI, 6 18.

°सुडिअ ° य-भन्न V, 4, 13, VII, 7, 11;
(Hem. IV, 106).

सूर-सूर्य I, 5. 6- VI. 14, 2.

सूरकंत-सूर्यकान्त IX, 17, 22.

सूल-शूल II, 3 16; VI 14, 1; IX,7, 7.

सूलभूअ-शूलभूत IV. 9, 6.

सूहअ-सुभग III. 5, 10 (lengthened for
metre)

सेजा-शया IX 17. 26 (Hem. I, 57.)

सेजायल-शयातल V, 13, 2.

सेट्टि-श्रेष्टिन् I, 15, 5. (H. सेठ, सेठी).

सेणि-श्रेणी VIII, 7, 1.

सेणिअ-श्रेणिक, पु I,7 9, I,12,12. I,13,2.

सेण्ण-सैन्य III, 16, 4.

सेयवेय-त्वेद + वेग VI, 4, 10.

सेयंस-श्रेयस् + वश VI, 15, 13.

सेयावचत्त-श्वेत + वातपत्र II, 11, 5.

सेलिंदवाला-शैलेन्द्र + बाला (पार्वती) II, 3,17.

*सेल्ल-See सिद्ध VII, 7, 10.

सेवय-सेवक VIII, 16, 12.

सेविअ-सेवित III, 8 3

सेविज्जमाण-सेव्यमाण I, 9, 7.

सोचेय-शोचयेत् IX. 20, 12.

सोणिअ, °य-शोणित VII. 6. 2; VII, 15,9.

सोत्त-श्रोत्र III, 9, 9; V, 9. 2.

सोम-सौम्य III. 4, 6.

सोम-पु. VII, 11, 12.

सोम-स्त्री VIII, 12, 7.

सोमप्पह-सोमप्रभ, पु. VI, 12, 3.
 सोमालिय-सुकुमारिका IV, 8, 5, VIII, 11,
 8; (Hem. I, 171).
 सोय-शोक VII, 11, 2.
 सोरट्ट-सौराष्ट्र दे I, 15, 7.
 सोरह सौरभ V, 7, 1.
 सोलहम-षड्दशम IV, 5, 1 (H सोलहमा)
 सोवण्ण-सुवर्ण VII, 13, 3.
 सोवाण-सोपान II, 11, 8.
 सोवेइ-स्वपेत् IX, 20, 10.
 सोसिय-शोषित IX, 25, 7.
 सोह-शोभा I, 9, 10
 सोहग्ग-सौभाग्य II, 9, 6, IV, 12, 5,
 VIII, 1, 12.
 सोहण-शोभन पु I, 2, 4.
 सोहण-शोभन IX, 19, 1
 सोहमाण-शोभमान I, 1, 8.
 सोहम्म-सौधर्म (स्वर्गनाम) IX, 17, 45.
 सोहंत-शोभमान II, 12, 4; V, 1, 1
 सोहिय^०अ-शोभित I, 17, 11, V, 12, 8
 सोहेइ-त्यजेत् (?) IX, 20, 11. (M. सोढणें,
 H. छोडना to give up).

ह

हउं-अहम् Nom sing. I, 3, 11; (H हूं).
 हए-हयान् Acc. plu VI, 13, 11.
 *हक्क-निषेध VII, 7, 1, (Hem. IV, 134,
 H. हाक challenge).
 *हक्कंत-निषेधमान VIII, 3, 10.
 -हक्कारअ-दूत VII, 10, 12, (H हक्कारा or
 हलकारा).
 *हक्कारिअ-आहूत II, 14, 2; IV, 7, 4,
 VI, 15, 4, VII, 8, 1, (M. हाका मारणें,
 to call out)
 *हक्किऊण-हंत इति शब्देन चोदयित्वा VI, 13,
 11. (H. हाकना to dive, हक्क-निषेध
 does not suit here).

हक्किय-निषिद्ध VIII, 13, 12 (see हक्क).
 हट्टमग्ग-हट्ट-मार्ग VIII, 2, 11.
 हड-घटा (समूह) II, 6, 2
 हडी-घटी IX, 5, 13.
 *हड्ड-अस्थि VI, 15, 6, VII, 1, 14. (D.
 VIII, 59, H. हाड्ड).
 हण-हन्^०सु III, 3, 14; ^०णु IV, 7, 12.
 हणुव-हनुमत I, 4, 3, VI, 17, 8.
 हणेव्वअ-हन्तव्य IV, 8, 9, IX, 21, 31.
^०हत्ति-भक्ति VI, 15, 9.
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18, (H.
 हाथी, M. हत्ती).
 हात्थिहड-हस्ति + घटा II, 6, 2.
 हत्थ-हस्त (शुडादण्ड, ^०नक्षत्र) III, 17, 9.
 हम्म-हर्म्य III, 6, 8.
 हम्म-हन् (कर्मणि) ^०इ IV, 14, 4. ^०म्मति I,
 18, 4 Hem. IV, 244).
 हम्म-हन् (कर्तरि) ^०इ III, 7, 9, (Hem.
 IV, 244 com).
 हय-हत I, 3, 9, I, 6, 11, II, 7, 5.
 हय-(१) तत्सम (अश्व) (२) हत VI, 4, 6.
 हयपर-(१) हतपर (२) हयापर VII, 14, 3.
 हयाणंग^०-हत+अनङ्ग II, 3, 3.
^०हर-गृह I, 7, 2; ^०घर I, 11, 1.
 हराविअ-हारापित III, 11, 10.
 हरिय-हरित I, 6, 12, I, 14, 2.
 हरिवम्म-^० र्मेन्, पु V, 2, 13.
 हरिस-हर्ष I, 11, 9; V, 5, 8.
 हरिसिअ-हृष्ट I, 18, 1.
^०हल-फल VII, 3, 1.
 हलि-सखि (सम्बोधने) II, 2, 20, (हला, हले,
 Hem, II, 195, हलि IV, 332; 358 ex.)
 *हल्लिय-चलित I, 7, 1; V, 10, 16; (D.
 VIII, 62, H हलना, हिलना. M. हालणें to
 shake).
 हव-भू^०इ III, 2, 7, (Hem IV, 60)
^०वेप्पिणु IX, 13, 3.

हवंत-भवत् III, 3, 10
 हालिणि-हालिनी (कर्षकस्त्री) I, 6, 10, I, 13, 8.
 हिंड-हिण्ड् (भ्रम) °इ VIII, 1, 2
 हिंडण-हिण्डन III, 9, 7.
 हिंडिय-हिण्डित VI, 15, 11.
 हित्त-हृत् II, 11, 10, III, 13, 11; VI, 14, 3.
 हित्तिय-हृत्ता V, 2, 15.
 हिंदोलंती-हिंदोलयन्ती I, 13, 7. (हिंदोल a swing, H हिंडोला M हिंदलणे to swing)
 हिय-हृद् (हृदय) VII, 6, 19
 हियउल्ल-हृद्+उल्ल (स्वार्थे) III, 6, 6, IV, 8, 7; V, 1, 14
 हियय-हृदय I, 17, 13.
 हिययत्तण-हितत्व टि III, 3, 11,
 हियवअ-हृदय II, 6, 1; VII, 2, 5
 हिलिहिलि-onomatop III, 14, 1, IV, 7, 12, VII, 1, 7
 हिंसायार-हिंसाचार IX, 9, 12
 हिंसिर-हेषणशील III, 14, 1, (H. हींसना to neigh)

हुअंय-भूत् I, 8, 5, II, 10, 5; III, 1, 4; VI, 1, 12
 हुयवह-हुतवह (अग्नि) III, 3, 1, VII, 7, 10, IX, 6, 1.
 हुयास-हुताश III, 6, 9
 *हुलिय-क्षिप्त (प्रहृत) VII, 7, 10 (Hem. IV, 143; H हूल poking, हुलिय-गीघ्रम् D VIII, 59, does not suit)
 हुवासण-हुताग्न VIII, 15, 13,
 हुंकर-हुं+कृ °इ VI, 14, 5; °रति IV, 15, 7.
 हुंत-भवत् III, 15, 5, VI, 7, 9.
 हूई-भूता I, 18, 10 (H. हूई).
 *हूलंति-प्रहरन्ति V, 5, 4, (see हुलिय H हूल देना to give a poking stroke)
 हेउ-हेतु I, 2, 6
 हेमवण्णुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.
 हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1; °सइ II, 6, 4; °हि I, 3, 10; °इवि VI, 4, 8 (Hem IV, 60.)
 हौत-भवत् III, 15, 13.

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Note .—Sanskrit forms of names are given Apabhramsa forms are included in the general Glossary.

- अक्षपाद-IX, 7, 3 Gautama, the author of Nyāya philosophy.
- अक्षेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasinha, took service with Nāgakumāra.
- अतिचल-VI, 11, 6. Son of Aparājita
- अपराजित-VI, 11, 4. King of Paundra-Vardhana, ancestor of Vanaraja
- अभिचन्द्र-VII, 11, 3 Ruler of Gajapura, of Kuru family.
- अभेय-VI, 15, 8, VIII, 10, 1 Son of Vijayasinha, took service with Nāgakumāra.
- अरिदमन-IV, 7, 14; IV, 9, 5 King of Gauda; invaded Pātaliputra from Vijayapura.
- अरिवर्मन्-VII, 4, 5 King of Guinagara, son of Srivarman.
- अर्हिसादेवी-VIII, 12, 7 A daughter of Śrīrakṣa.
- अंतरराज-VII, 3, 13 King of Antarpura
- आनन्दप्रभा-VII, 11, 9 A daughter of Śubhacandra
- उर्वशी-V, 9, 3 The nymph.
- कनकमाला-VII, 11, 10. A daughter of Śubhacandra.
- कनकोज्वला-VII, 11, 9 A daughter of Śubhacandra
- कणचर-IX, 7, 3, IX, 11, 7 Kaṇḍa the author of Vaiśeṣika philosophy
- कपिल-IX, 11, 7 The author of Sāṅkhya philosophy.
- कमलप्रभा-VII, 11, 8 A daughter of Śubhacandra
- कमलश्री-VII, 11, 8 A daughter of Śubhacandra.
- कमला-VII, 11, 8 A daughter of Śubhacandra.
- कर्ण-I, 4, 6, VIII, 5, 6 The hero of Mahābhārata, famous for charity
- कश्यपऋषि-I, 2, 1 Gotra of the author
- कंस-IV, 9, 11 Enemy of Kṛṣṇa
- कामरति-VIII, 2, 5 Daughter of the Pāndya king.
- कामरूप-VIII, 2, 9 An officer of Pāndya king.
- कालाङ्गी-VIII, 12, 10 A daughter of Śrīrakṣa
- किन्नरी-III, 6, 2 Elder daughter of Pañca-Sugandīnī.
- कुन्दवा-I, 3, 8 Nanna's mother.

- सुरगी-VIII, 12, 10 A daughter of
• Srīrakṣa
- कुलिशकण्ठ-VII, 11, 15 same as
Vajrabārtha
- पुष्पमदशन-I, 3, 9 Same as Puspadanta
- कृष्ण-VII, 15, 3 Slew Sisupāla
- कृष्णराज-I, 1, 11 King of Mānyakheta
- केशवभट्ट-I, 2, 1 Father of Puspadanta.
- कौण्डिन्य नोत्र-I, 3, 3 Family of Nanna
- नणि कानुन्दरी-IV, 6, 8, VIII, 1, 1
Daughter of Vasantamālā of Pāta-
liputra, married by Mahāvyaāla.
- नायित्री VIII, 12, 6. A daughter of
Srīrakṣa
- नागेय-I, 4, 4. A hero of Mahābhārata
famous for purity of character
- नांधारी-VIII 12, 8. A daughter of
Srīrakṣa
- गुणधर्म-I, 2, 1 Pupil of Mahodadhi,
who requested the poet to compose
the work
- गुणवती-VII, 4, 6, VII, 9, 10 Daugh-
ter of Arivarman, king of Giri-
nagara
- नेतम-I 13, 1 Disciple of Mahāvira
Tīrthamkara
- नेमिनी-VIII, 12, 3 A daughter of
Srīrakṣa
- नैरी-VIII 12, 8 A daughter of
Srīrakṣa
- चण्डप्रयोत-VII, 5 21 King of Sindhu,
also called Pracāla pradyota
- चन्द्रगुप्त-IX, 1, 8 King of Āndhra
with capital at Dantipar
- चन्द्रप्रम-V, 11, 6 The 8th Tīrthamkara
- चन्द्रप्रभा-VIII, 12, 6 A daughter of
Srīrakṣa
- चन्द्रमती-IX, 1, 9 Wife of Candra-
gupta
- चन्द्रलेखा-VIII, 12, 6 A daughter of
Srīrakṣa
- चन्द्रा-VII, 15, 4 Daughter of Abhi-
candra
- चन्द्रिणी-VIII, 12, 6 A daughter of
Srīrakṣa
- चारित्रगुप्ति-VIII, 12, 8 A daughter of
Srīrakṣa
- चेलनादेवी-1, 7, 9 Wife of Srenika
king of Rājagṛha
- जय-VII, 8, 2 A warrior of Canja-
pradyota.
- जयलक्ष्मी-VIII, 12, 7 A daughter of
Srīrakṣa
- जयवती-IV, 1, 7, IV, 6, 3, VIII, 2, 2
Wife of Jayavarman king of
Mathurā and mother of Vyāla and
Mahāvyaāla
- जयवर्मन्-IV, 1, 7, VIII, 1, 1 King of
Mathurā, father of Vyāla and
Mahāvyaāla.
- जयंघर-I, 14, 4, I, 15, 11; V, 6, 1,
IX, 22, 3, IX, 24, 2 King of
Kanakapura, father of Nāgakumāra
- जयसेन-VIII 4, 7 King of Ujjain
- जितशत्रु-VI, 2, 3; VI, 7, 7 Son of
Vidyūdhara Vidyutprabha, prac-
tised penances in Kāñcanaguhā
- तिलकासुन्दरी-VIII, 7, 6 Daughter of
Meghavāhana, king of Kiskindhā-
Malaya
- तुङ्गी-VIII, 12, 10. A daughter of
Srīrakṣa
- त्रिगुप्त-VI, 14, 12. A sage from whom
Somaprabha took Dakṣ

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- त्रिभुवनरति-V, 7, 9, V, 13, 10 Daughter of Nandi, king of Kashmir.
- दामोदर-II, 8, 13. Epithet of Kṛṣṇa
- दुर्मुख-VII, 2, 14, The Bhilla who waited upon Nāgakumāra in the poison-mango-grove
- दुर्वचन-IV, 6, 12, V, 2, 7; V, 4, 18. Son of minister Priyavarman, and king regent of Mathurā.
- देवकी-VIII, 12, 5. A daughter of Śrīrakṣa,
- देवकुमार-IX, 24, 9 Son and successor of Nāgakumāra.
- देवदत्त-V, 1, 13 A. courtesan of Mathurā.
- द्रोण-II, 14, 12. The teacher of Arjuna.
- द्विजशिष्य-IX, 11, 7. Author of a philosophy.
- धनदत्त-IX, 15, 5. Merchant of Vitaso-
kapura, father of Nāgadatta
- धनश्री-IX, 15, 5. Wife of Dhanadatta.
- नन्दमति-V, 7, 8. Wife of Nandi king of Kashmir.
- नन्दि-V, 7, 8 King of Kashmir.
- नन्न-I, 2, 2 Son of Bharata, the author's patron.
- नमि-VI, 1, 11 The 21st Tirthankara
- नमिनाथ-VI, 2, 4 Same as Namī
- नयंधर-IV, 15, 11, IX, 22, 1 Minis-
ter of Jayandhara,
- नर-II, 14, 12 An epithet of Arjuna.
- नवरङ्गी-VIII, 12, 7. A daughter of Śrīrakṣa
- नाइल्ल-I, 3, 12; I, 5, 1 One of the persons who requested the poet to compose the work.
- नागकुमार-II, 14, 1 etc. The hero.
- नागदत्त-IX, 15, 6 Son of Dhanadatta.
- नागवसु-IX, 15, 8 Daughter of Vasudatta.
- नागश्री-VII, 11, 9 Daughter of Śubhacandra
- नागिनी-VIII, 12, 4 A daughter of Śrīrakṣa.
- नारायण-VII, 8, 7. An epithet of Viṣṇu.
- पद्मिनी-VIII, 12, 4 A daughter of Śrīrakṣa.
- पञ्चसुगन्धिनी-III, 5, 4; III, 7, 16 mother of Kinnarī and Manoharī.
- पण्डिराज-VIII, 2, 3 The Pāndya-
king with capital at Dakṣiṇa
Mathurā.
- पवनवेग-VIII, 12, 13 Sister's son of Śrīrakṣa
- पिहिताश्रव-II, 3, 22, II, 7, 1, IX, 4, 3. A sage
- पुष्पदन्त-I, 2, 5, I, 5, 2 etc. The author
- पृथ्वीदेवी-I, 15, 10; II, 5, 14; III, 8, 14, IX, 24, 2 Daughter of Śi-
varma and mother of Nagākumāra
- पौलोमी-I, 7, 10 Wife of Indra
- प्रचण्डप्रद्योत-VII, 4, 9 same as Canda-
pradyota,
- प्रियवर्मन्-IV, 6, 11, V, 5, 14 Minis-
ter of Mathurā, father of Durva-
cana
- वुद्धिमेह-VIII, 12, 6 A daughter of Śrīrakṣa
- भरत-I, 3, 8 Father of Nanna.
- भरत-IV, 4, 13 The Cakravartin.
- भीमबल-VI, 11, 6 Son of Aparājita.

- भीमात्सुर-V, 12, 2 A resident of Pātāla.
मदनमञ्जुग-IX, 1, 11 Daughter of
Candragupta.
मदनलीला-VIII, 12, 4 A daughter of
Srīrakṣa
मनोरमा-VIII, 12, 3 Elder daughter
of Srīrakṣa
मनोहरी-III, 6, 2 Daughter of Puñca-
sagandhinī.
मलयसुन्दरी-V, 2, 4 Wife of Audī-
rīja
महाबल-VI, 12, 4 Son of Atibala.
महाभीम-VI, 12, 2 Son of Bhīmabala
महारथ-VIII, 12, 2, VIII, 16 10
Son of Srīrakṣa.
महाव्याल-IV, 1, 8, VIII, 3, 6, VIII,
10, 1 Son of Jayavarma
महोदधि-I, 2, 3 Teacher of Guna-
dharma and Sobhana.
मङ्गी-VIII, 12, 5 A daughter of
Srīrakṣa
मन्दाकिनी-VIII, 12, 4 A daughter of
Srīrakṣa
मन्त्रेदरी-V, 7, 8 Wife of Rāvana.
माधव-VIII, 4, 13, IX, 3, 8 An
epithet of Viṣṇu
मालती-VIII, 12, 9 A daughter of
Srīrakṣa.
मुग्धादेवी-I, 2, 1 Wife of Kesava-
bhata, mother of Pu padanta, the
author
मुनिगुप्त-IX, 15, 10, IX, 16, 1 A sage
मेघवाह-VIII, 8, 1 same as Megha-
vāhana
मेघवाहन-VIII, 7, 5 King of Kī-
kandha-Maleva.
युधिष्ठिर-I, 4, 5 The Pāndava prince
celebrated for his righteousness.
रक्ष-VIII, 12, 2; VIII, 16, 10 Son of
Srīrakṣa.
रति-VIII, 12, 8 A daughter of
Srīrakṣa
रत्नमाला-VII, 11, 1 Wife of Abhi-
candra
रत्नमाला VIII, 12, 9 A daughter of
Srīrakṣa
रम्भा-IV, 6, 8 A nymph celebrated
for her beauty.
रम्भा-VIII, 12, 7 A daughter of
Srīrakṣa.
राघव-VI, 17, 8, VII, 14, 9 An epi-
thet of Rāma
राम-IV, 6, 9, VIII, 8, 5 Hero of
Rāmāyana
रावण-IV, 11, 2, VII, 14, 9 Enemy
of Rāma
रुक्मिणी-VII, 11, 15. Daughter of
Sukantha.
रेवती-VIII, 12, 5 Daughter of
Srīrakṣa
लक्ष्मीवती-VI, 8 7, IX, 2, 1 Daughter
of Vijayandhara.
वज्रकण्ठ-VII, 15, 2 Son of Sukantha
वज्जेदरी-VII, 11, 14 Wife of Sukantha
वनमाला-VI, 8, 7 Wife of Vanarāja
वनराज-VI, 12, 5, VI, 8, 6 Son of
Mahābala, chief of Girīśikhara
वल्लभराज-I, 3, 2 Epithet of Kṛṣṇa-
raja
वसन्तमाला-IV, 6, 7 Mother of Gauṅkā-
sundarī
वसुदत्त-IX, 15, 7 Merchant of Vita-
sokapura

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- वसुमति-IX, 10, 7 Wife of Vasudatta.
 वसुधरा-VI, 11, 5. Wife of Aparānta.
 वानच-I, 11, 10 Merchant of Kanakapāra.
 विजय-VII, 8, 2 A warrior of Cauda-
 pradivata.
 विजयसिंह-VI, 15, 7 King of Supra-
 tīkṣapar.
 विजयनेना-VI, 15, 7 Wife of Vinaya-
 pāla.
 विजयधर-IX, 1, 11. Ruler of Tri-
 bhavaratī.
 विजया-IX, 1, 15 Wife of Vijayan-
 ānā.
 विगुन्ध- VI, 2, 2 A Vidyadhari of
 Akṣapāra, father of Jitānā.
 विगुन्धमा-VIII, 12, 3 A daughter of
 Śrīakṣa.
 विगुहेना-VIII, 12, 3 A daughter of
 Śrīakṣa.
 विनयपाल-V, 2, 11 King of Kṛṣṇakubja.
 विनयवती-V, 2, 12 Wife of Vinayapāla.
 विष्णु-IV, 9, 11- VIII, 8, 8.
 विमला-VI, 2, 2. Wife of Vidyutprabhā.
 विशालनेत्रा-I, 11, 7, II, 2, 15 Wife
 Jayandhara.
 वृकोदर-IV, 10, 17 An epithet of
 Bhīma.
 वेंकुण्ड-VII, 12, 7 An epithet of
 Viṣṇu.
 व्याल-IV, 1, 8, VIII, 10, 1 etc. son
 of Jayavarma.
 शान्ति-VIII, 12, 5 A daughter of
 Śrīakṣa.
 शिवदेवी-II, 8, 14 Mother of Nemi-
 nātha the 22nd Tīthamkara.
 शिशुपाल-VII, 15, 3 Enemy of Kṛṣṇa.
 शीलड्या-I, 3, 12 One of the persons
 who requested the poet to compose
 the work.
 शीलभट्ट-I, 5, 1 Same as Śīlayā.
 जीलवती-V, 2, 13 Daughter of
 Vinayapāla.
 शुभचन्द्र-VII, 11, 6 King of Kausāmbī.
 शृङ्गारकान्ति-VIII, 12, 5 A daughter
 of Śrīakṣa.
 शोभन-I, 2, 1 Pupil of Mahodadhi.
 श्यामाङ्गी-VIII, 12, 5 A daughter of
 Śrīakṣa.
 श्रीधर-I, 14, 8, III, 14, 12, III, 16,
 3, IV, 11, 1; IX, 24, 1 Elder son
 of Jayandhara.
 श्रीमती-I, 15, 9 Wife of Śīvamārāja,
 mother of Prthividevi.
 श्रीमती-VIII, 12, 1 Wife of Śrīakṣa.
 श्रीरत्न-VIII, 12, 1. King of Bhūmi-
 tilaka, slain by Pavanavega.
 श्रीवर्मराज-I, 15, 8, I, 16, 7; III, 13,
 5 King of Guṇagaṛa, father of
 Prthividevi.
 श्रीवर्मराज-IV, 6, 6, IV, 9, 6 King of
 Pātahputra.
 श्रुतिधर-VI, 10, 5 A sage.
 श्रेणिक-I, 7, 9, I, 12, 12, I, 13, 2
 King of Rājagrha.
 सन्मति-I, 8, 13 An epithet of Mahā-
 vīra, the 24th Tīthamkara.
 सरस्वती-VIII, 12, 6 A daughter of
 Śrīakṣa.
 सती-VIII, 12, 9 A daughter of
 Śrīakṣa.

सत्यवती-VI, 11, 5. Wife of Aparājita.
 सागरदत्त-V, 10, 7 Merchant of
 Kashmir
 सावित्री-VIII, 12, 5 A daughter of
 Śrīrakṣa
 सीता-IV, 6, 8; VIII, 8, 5 Wife of
 Rāma
 सुकण्ठ-VII, 11, 13. A Vidyādhara of
 Alanghanagara
 सुगत-IX, 11, 7 An epithet of Buddha
 सुग्रीव-VI, 17, 8 The forest chief
 devoted to Rāma
 सुदर्शना-VI, 1, 8, VIII, 9, 10 A for-
 est divinity, keeper of the Vidyās.
 सुधीर-VIII, 16, 12 Minister appoint-
 ed at Bhūmitilaka.

सुभद्रा-VII, 11, 6 Wife of Subha-
 candra
 सुङ्गी-VIII, 12, 10 A daughter of
 Śrīrakṣa.
 सुरसुन्दरी-IV, 7, 6 Daughter of
 Śrīvarma king of Pātaliputra.
 सुव्रत-VI, 3, 1. A sage
 सोम-VII, 11, 12. A Vidyādhara of
 Alanghanagara
 सोमा-VIII, 12, 7 A daughter of
 Śrīrakṣa
 सोमशम-VI, 12, 3 Son of Mahābhīma.
 हनुमत्-I, 4, 3; VI, 17, 8 The Vānara
 chief devoted to Rāma.
 हरिवर्मान्-V, 2, 13 King of Simhapur.

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- प्रलकपुर-VI, 2, 1. On mount Kailasa
 अलंघनगर VII, 11, 13 Near Kausāmbi,
 capital of Sukantha Vidyādhara
 अंतर्पुर-VII, 3, 13 Capital of Antar-
 vana.
 अंतरवन-VII, 3, 12. With capital at
 Antarpura ruled by Antaratija.
 आंध्रदेश-IX, 1, 7. With capital at
 Dantipur, ruled by Candragupta.
 उज्जयिनी-VII, 3, 8, VIII, 4, 7 ruled
 by Javāsena.
 उत्तरमथुरा-IV, 1, 7. Ruled by Java-
 varma who was succeeded by his
 sons Vyāla and Mahāvyaāla.
 ऊर्जयत्- VII, 1, 2; VII, 10, 4.
 Mountain in Saurāstra.
 पेरवत-IX, 13, 5, IX, 15, 4. A
 country.
 कनकपुर-I, 13, 9, I 17, 2, III, 13, 13,
 IV, 12, 1; IX, 22, 3. in Magadha,
 ruled by Jayandhara, who was
 succeeded by his son Nāgakumāra
 the hero.
 किर्किधमलय-VIII, 7, 4 with capital
 at Meghapur ruled by Meghavāhana.
 कुसुमपुर-IV, 6, 13, VIII, 1, 2. Same
 as Pātalputra.
 कश्मीर V, 7, 7. With capital of the
 same name.
 कश्मीर-V, 7, 7 capital of Kashmir,
 ruled by King Nandi.
 कान्यकुब्ज-V, 2, 11 Ruled by Vinaya-
 pāla (Mod. Konnoja)
 कैलाश-III, 15, 13 Mountain.
 कौशास्वी-VII, 11, 5 Capital of the
 Vatsas, ruled by Subhacandra.
 गजपुर-VII, 11, 1, VIII, 5, 4. Ruled
 by Abhicandra younger brother of
 Subhacandra
 गिरिनगर I, 15, 6, I, 16, 6; VII, 4, 9
 Capital of Saurāstra ruled by
 Varmanāja who was succeeded by
 his son Anivarma
 गिरिशिखर-VI, 8, 6 Seat of Vanarāja
 गोकुल-VIII, 16, 6. Kṛṣṇa's abode.
 गोवर्धन-III, 17, 15. The hill raised by
 Kṛṣṇa
 गौड-IV, 7, 13 With capital at Vija-
 yapur, ruled by Aridamana
 जम्बूद्वीप-I, 6, 1. containing the Bharata
 Vaisa.
 जालंधर-V, 7, 6
 ज्वलन्ती-VII, 1, 10 A forest tract.
 तोयावलि-VIII, 8, 12 An island.

त्रिसुवनतिलक-IX, 1, 13 A town ruled by Vijayandhara.

दक्षिणमयुरा-VIII, 2, 3. The Pāndya capital (Mod. Madura).

दंतिपुर-IX, 1, 12 Capital of Āndhra.

पाटलिपुत्र-IV, 6, 5. Ruled by Śrī-varma.

पाताल-V, 12, 6 In Rāmyaka forest, home of Dēnavas.

पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.

भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5 Situated in the middle of Jambūdvīpa to the south of Sudarsana Mera, bounded by Lavṇodadha and Himagiri.

भूमितिलक-VIII, 11, 13. A town in Toyāvali island ruled by Śrīrakṣarāja.

मगध-I, 6, 4 With capital at Rājagṛha ruled by Sreṇika; I, 13, 4 with capital at Kanakapur. ruled by Jayandhara.

मयुरा-IV, 6, 4 same as Uttara Mathurā. IV, 15, 15. V, 6, 9; IX, 1, 2. same as Dakṣiṇa Mathurā.

मेघपुर-VIII, 7, 5 Capital of Kṛkūṇḍha-Malaya ruled by Megharāhāna.

मान्यखेट-I, 1, 12 The Rāstrakūṭa capital ruled by Kānarāja.

रव्यक-V, 10, 5. A forest.

रजतमहीधर-VI, 2, 1. In Vijayārḍha, same as Kailāsa.

राजगृह-I, 6, 13. Capital of Magadha ruled by Śreṇika.

रत्नार्णव-I, 13, 3 The briny ocean surrounding the Bharata-kṣetra.

विजयपुर-IV, 7, 14 Capital of Gauḍa, ruled by Aridamaṇa.

वन्स-VII, 11, 5 With capital at Kauśēmbī ruled by Śubhacandra.

वसंततिलक-VII, 11, 11. A forest near Kauśēmbī.

विदेह-IX, 13, 5. A country.

विपुलगिरि-I, 8, 13. A hill near Rājagṛha.

वीतशोकपुर-IX, 15, 5. In Airāvata country.

सिंधु-VII, 4, 8. with capital at Siṅhapura ruled by Candāpradyota.

सिंहपुर-V, 2, 13. Ruled by Harivarma.

सिंहपुर-VII, 4, 7. capital of Siṅdhu, ruled by Candāpradyota.

सुदर्शन-I, 6, 2. A mountain in the middle of Jambūdvīpa.

सुप्रतिष्ठपुर-VI, 15, 6 Ruled by Vijaya-siṅha.

सौराष्ट्र-I, 15, 7 With capital at Girīnagara, ruled by Varmanrāja.

हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

NOTES

N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippans are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kadavaka and the line respectively.

I.

1. 1. पंचगुरु—अहत्, सिद्ध, आचार्य, उपाध्याय and साधु.
कलि—(१) कलिकाल, (२) कलह.

Lines 3 to 10 are paronomastic applying to speech and a lady

1 3 दुविहालंकार—शद्वार्थालंकारैः पक्षे कटककटिसूत्राद्यलंकारैः This is how the tippana explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीलाकोमलइपयाइ—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुः प्रीतिजनकानि पदानि पादन्यासा पक्षे अनायासेन चक्षुःश्रोत्रमनःसुखदानि पदरचनाः । टि

- 1 4 बहुहावभावविभ्रम—

हावो मुखविकार स्याद् भाव स्याच्चित्तसम्भव ।

विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणाम पक्षे स्वस्वभावो भर्तृहितत्वञ्च ।

विभ्रम—धैर्यरहिता प्राणिषु कौटिल्ययुक्ता च पक्षं विगतभ्रमा । टि.

1. 5. अत्ये—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.

विष्णाणइं—पक्षे विशिष्टज्ञान केवलज्ञानम् । टि.

संभरति—धारण पोषण वा कुर्वन्ती । टि.

I. 6. देसभासउ—The Prakrits current in different parts of the country as distinguished from Sanskrit

लक्खणइ—संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलिशादिलक्षणानि च । टि.

I 7 अइरुदछदमग्ग^०—अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति । स्त्री तु अतिरुद्रेण आराध्याना पितृश्वश्रूप्रभृतीना छन्देन नानाभिप्रायेण याति । श्वश्रुश्वसुरभर्तृदेवरादीना रचया गच्छन्तीत्यर्थ । टि

पाणे हि—स्त्रीपक्षे दशप्राणा पञ्चेन्द्रियादय । सरस्वतीपक्षे तु—

‘श्लेष प्रसाद समता समाधिर्माधुर्यमोज पदसौकुमार्यम् ।
अर्थस्य चाव्याक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते’ ॥ टि

Dandi, in his Kāvyaādarsa, calls these qualities of poetry as the prāna of Vaidarbhistyle ‘इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृता’ ॥ for the पञ्चेन्द्रियादिदशप्राणा note the following Gāthā from Boha-pāhuda, 35

पच वि इदियपाणा मणवयकाएण तिणिण वलपाणा ।
आणप्पाणप्पाणा आउगपाणेण दहपाणाः ।

Also see Dravya Samgraha, 3, Panchāstakāya, 30

MS D also gives a variant reading for this foot ‘पाणेहिं दसहिं संपण्ण हृति’ . This had escaped notice at the time of noting the variants

I 8 णव हिं मिरसे हिं—सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसघृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases

विग्गहत्तएण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः । स्त्रीपक्षे तु ऊर्वाधोमध्यभागेषु विग्रहत्रयेण । टि. The tippana on MSS A and B adds ‘कर्मधारय-तत्पुरुष-बहुव्रीहिः इति समासत्रयम्’, while that on MS D adds ‘शरीरवक्रतात्रयेण यदि वा कर्मण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9 दुवालसगि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

णलयावाहूय तहा नियवु पुट्टी उरो य सीस च ।

अट्टे व दु अगाइं सेस उवगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वार इति द्वादशांगानि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāna XXXIV, 135ff, Harivamsa-puranā II, 92 ff For a complete analysis of the existing Angas see Weber’s ‘Sacred Literature of the Jainas’ in the ‘Indian Antiquary’

चउदहपुव्विह्ल--चतुर्दशपूर्वै. इह्या युक्ता सरस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषा पितुः सप्त मातुः सप्त । टि

The Fourteen Pūrvas formed parts of the 12th Anga Drstivāda

सप्त भंगि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नस्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम् । It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Pancāstikāya, Intro lxvii ff. and texts Syādvādamanjari of Mallisena and Saptabhangitaranginī of Vimalasūri

NOTES

पक्षे जिनमुखात्सामुद्रक निर्गत तत्रोत्तमस्त्रिया लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivamśapurāna Chapt 23, verses 55-107

1. 10 वायरण वित्ति—व्याकरणवृत्त्या प्रकटित नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादित नाम 'स्त्री' इति शब्दो यस्याः । टि.

पसियउ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12 Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहडलि पविडलमण्णखेडणयरि, and translate as follows —

“ In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śrī Kṛsnarāja, etc ” The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevī and Kesava Bhatta, his *gotra*—Kāsyapa, his patron—Nanna and his own title Abhimāna-meru

2 3 'महोदधेः शिष्येण कथभूतेन महोदधिश्रीशयेन महासमुद्रलक्ष्मीप्राप्तकरणे शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थित । टि.

Gunadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1 आयण्ण हिं—'Let us hear' 1st per plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि

3. 2. वल्लहराय—The Rāstrakuta kings called themselves by this name which was also known to the Arabs (see Anc Hist of India by V. Smith)

3. 5. If we read विच्छिण्ण (°ञ) in place of वित्थिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhramśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhramśa—Paumacariu and Harivamśa purāna—of Svayambūh have become known as definitely prior to the works of Puspadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying ' नाडलशीलश्रद्धौ भद्रौ ताभ्यामपि कविर्मणितः , and the latter ' केनचित् नागेन्द्रशीलेन '. The names recur in I, 5, 1 where we have सीलभट्ट in place of सीलइय.

3. 13 णण्णु जि अण्णु etc गृहस्थशोभाया नन्न एव नान्य । टि

4 1. आसन्न-भव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Brhaspati, Hanumat, Gāngeya, Yudhisthira, Karna, the moon, the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned

For the defeat of Brhaspati by his enemy Śukra, see Mahābh I, 71, 9 The glosses, however, suggest ' रावणेन यदा इन्द्रो भग्नः तदा वृहस्पतिर्विदिग्धे धृत ' This fact is not traceable in the Sanskrit Padma purāna of Ravisenācārya but is found mentioned in the Apabhramsa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms of the work For Gāngeya's running away from the battle field see Mahābhārata, Virātaparva-uttara-gograhana Kathā

5 3 तणुवत-‘तृणवत् तृणादपि कष्ट निन्द्यम्’ । टि वम्मेणगिबद्ध etc He is fixed in piety having abandoned guile सट्ट-शाक्यम् मूर्खत्वं वा, टि

5 6 पडिवणसूर—An accomplished hero

5 7 For the three divisions of the universe, compare—

वेत्रासनमृदगोरुद्धर्रीसदृशाकृति ।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा ॥ H. P. IV, 6

Also see Mūlācāra, 7 14, Tatt. Sutra, chapt III,

5. 10 अरहत अरुह etc ‘Say, what the worshipful Arhats keep back (leave unsaid)’ ? For the meaning of अरहत note the following Gāthā—

अरिहति णमोक्कार अरिहा पूजा सुरत्तमा लोए ।

रजहता अरिहंति य अरहता तेण उच्चदे ॥ Mūlācāra 505

6. 2 कसेरु, a kind of grass (Latin—Scripus Kesoor), is particularly liked by the boars, Cf

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्ट सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p 521

सुदर्शन is one of the five Merus, the other four being विजय, अचल, मदन and विद्युन्माली, see also VIII, 15, 2 text

6 9 थलपोम-स्थलपद्म, Lat Ionidium suffruticosum, see BNR p 277

6 14. ‘As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up’

7 The city is described by a series of poetic fancies .

8 1 ‘By whom was pacified and brought under control the spreading fire of his enemies’ valour by means of the water of his excellent sword’

8. 2 ति णि वि बुद्धि उ-स्वभावगुरुशास्त्रजाः सहजाहार्यसस्कार्याः वा । टि.

ति णि वि सत्ति उ-प्रतापोत्साहसंज्ञाः । टि

8. 3 चउरासम—The four orders (ब्रह्मचर्य etc) were maintained in (their respective) duties by the ruler’ Or णिययकम्मि might be taken as a compound word (निजकर्मणि) and connected with the predicate सण्णिहिय in the preceding foot.

8. 6. अ रि छ व्व न्न—ज्ञान, क्रोध, लोभ, मम, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4, 5.
लेण ण्णा य णा उ—येन अन्यायनात् निरिच्छन्नम् ।

8. 7. स त्त वि व स ण इ— दण्डपारुष्यकेदर्पवाक्पारुष्यार्थदूषणम् ।
सुराह्नीयूतपापार्द्धिकोप व्यसनसप्तकम् । टि.

स त्त वि र र्ण ण इ—स्वाम्यनात्सुहृत्कोषो राट्टं दुर्गं तथा बलम् ।
प्राप्तं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1. वि व सा स णु—'Leaving the lionseat which is (the insignia of) royal authority' 'सुपत्तशासनशापकम्' टि.

9. 7. प णो ण्ण—दमोप्रसक्तव्यापृतकरैः ।

10 0. The stanza is full of *Yamakis* both *Sabhaṅga* and *Abhanga*

11. 1. स म व स र ण is the audience hall of a Tuṭhamkara.

11. 3. थिय परि मिय—whose nails and curly hair do not grow beyond a particular measure.

12. 1. ण र को ढु—नरकोष्ठ is a special part of the *Samavaśaya* assigned for men.

12. 2. पंच स्ति का य—The five *astikāyas* of Jain philosophy are जीव, पुद्गल, धर्म, अघर्म and आकाश (see *Pañcāstikāyasāra* of Kundakundhāyīya)

12. 3. इ सि व य इ पंच—अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsvratas* while, as observed by householders in their less stringent form they are called *Anuvratas* or *Grhāvratas*.

पंच वि ग ई उ—नरक, तिर्यक्, मनुष्य, देव and मोक्ष.

स मि दी उ प च—The five *Samitis* observed by ascetics are (1) ईर्या— Walking with care to avoid injury to any living beings; भाषा—care to make truthful and pure speech, (3) एषणा—care to take pure food; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamāṇḍala*, *Picchi*, and books. (5) प्रतिष्ठापना—Answering calls of nature in a clean place.

गु ण्णी उ ति णि—मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text, for exposition see *Mūlācāra* 331-335).

12. 4. र य णा इ ति णि—सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.

स ण्णा इ ति णि—The 3 *Sālyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. (See *Sīgārādharmāmīta* IV, 1.)

गार व इ ति णि—अक्षिगौरव, रसगौरव and सुखगौरव. (See *Mūlācāra*, 52).

12. 5 दहभेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य
छजीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस (See Mūlācāra 205 ff)
णवणोकसाय-Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा

and स्त्री.पु नपुंसकवेद

12. 6. एयारहपडिमउसावयाह-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमतित्याग and उद्दिष्टत्याग They are mentioned in the following Gāthā —

दंसण-वय-सामाइय-पोसह-सचित्त-रायभत्ते य ।

वभारभपारिग्गह-अणुमण उद्दिठ देसविरदो य ॥ (Cārittapāhuda, 22)

12. 7 वारहअग and चउदहपुव्व see notes on I, 1, 9.

12. 8 For पुगलसजोग (contamination of soul with matter) and पयईरस प्रकृतिरस (the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C R Jain, chapter III-V

12. 9. आसव-आश्रव (inflow of karmic matter in the soul) सवर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies) For exposition see 'Practical Path'

12 10 गुणठाणारोहण-There are fourteen stages of [soul's advancement. They are called गुणस्थान, for which see 'Gommatasāra-Jīvakānda'

13 1. वीरणए etc 'At the command of Vira (i e Tirthamkara Mahāvira) Gotama (His chief disciple) spoke'

13 7-8 णग्गोहरोह °- 'Where the farmer's wife swinging by the beautiful offshoots of the banyan tree was looked at (with amazement) by the fairy who became partial to her charming features' The gloss-maker, however, seems to construe हिंदोलती with जक्खणी, for, commenting on हिंदोलती he says अत्र तृतीया लुप्ता । पक्षीदेव्या हालिनी दृष्टा । टि

15 4 सिरिसुहरसाल- 'Enjoyer of the pleasures of royalty'

17 4 चारत्तुणहहं etc.-The great toes rising up proclaimed the charm of the nails' एतौ अगुष्ठौ उद्भूय नखाना चारुत्वं कथयत । टि.

17 5 ण भुवणु etc 'As if holding a council to conquer the world'

17 7 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints'

17. 12 परमाणणसु-परेपा माननाशकम् । टि

17 15-16 'When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i e curliness) ?'

18 3 लोणियचडंति-The bride and the bride-groom are besmeared with butter at the time of marriage (Marāthi लोणी-butter)

II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom '

2. 19-20 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3 7 कया हिं दसेव—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहार ।
नोक्षा विष न दयिताऽपि न यत्र रूपमन्यक्तमीश किल तद्घते नमस्ते ॥

see also IV, 12, 9-10 text

3 22. कउ instead of कय, would be more correct with पणामु

4. 3, भणु अत्थि णत्थि--She asks for a discourse on *Saptabhangi*, for which see notes on I, 1, 9.

4 8. The meaning of the first foot is not quite clear रूपं ल्हसइ is commented upon as रूपं हीन भवति. The whole may, therefore, be translated as 'By (1 e in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5 3. मत्तचारण—(1) A fence round a large building or mansion, a turret or a small room on the top of a large building, a varandah (Apte's Dictionary).

(2) An elephant in rut

(3) वारण—निवारक.

5 6 णरिं द विं द व णि या--राज्ञा वन्द्य जयधरः तस्य पत्निका । टि In this case it is preferable to read वंद instead of विंद See variant

6. 4 हो सइ etc. 'May be that my beloved has taken to penance' Note the use of होसइ to denote possibility.

6 17. Perhaps translatable as follows 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम् .

7 5-6 She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool

7. 8 सधरधर--' पर्वतसहिता धरा भूः । टि For धर in the sense of a mountain see also IV, 1, 15, VII, 3, 6 Also see variants

S 1-2 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way' ल्हस्-हस् (ल्लस्), see glossary

8 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthamkara) of Sivadevi, and as virtues are born of endurance, so a child was born to her

9. 1. सुदरगह°—'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्ट.' । टि.

9 9 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully,

'चीनकश्चीनकर्पूर कृत्रिमो धवल पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरज. स्मृतः ॥ B NR P 89

10 2 मणिकलस° may be translated as 'Holding in their hands jewelled jars which reflected their faces' मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10 8 'तं जोइड इह परलोयगइ' is some what obscure The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i e free from pride or anger)' etc

11 2. महापंचकलाण The celebrations at the time of a Jina's गर्भ, जन्म, तप., ज्ञान and निर्वाण are called *Panca Kalayana*

11. 5 असोयद्दुमा°—अगोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवा. । टि.

11. 9 फणीणरसा°—'Where serpents had commenced their sport of sputtering water' रसस्य (जलस्य) आसारः

11 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the a lake, lotus stalk' जहि in the couplet is connected with तहि in the next Kadavaka

12 4-5 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem' etc

13. 7 आकुंभत्यल° 'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'

14 1 The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'

14. 10 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch'

NOTES

14. 12. णं णरु दोणणिवासहो- 'As Arjuna (Nara) was taken to the residence of Drona (for education)'

14. 13. पुष्पयतजिणदास-A devotee of the Jina Puspadanta (the 9th Tirthamkara).

III.

1. 1. अट्टारहलि विउ-The eighteen scripts are mentioned in the *Samavāyāṅga* and the *Pannavanā* Sutra of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmī*, *Kharoṣṭrī* and *Drāvidī*. The other two '*Javanāliya*' and '*Pukkharaśādi*' also appear to be historical, though, these as well as the others, remain yet to be identified (See Buhler's Origin of Brahmi alphabet).

Most of the arts and sciences mentioned in this Kadavaka are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his *Kāmasūtra* (See Dr P. K. Acharya's 'Fine Arts' I H Q V, 188 ff. Also compare similar passages in *Jasa* I, 24 and *Bhavis* II, 2).

2. 11. अहगारहो-अघकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अगार यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. तिक्ख-कुद्धा. निर्दया वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भाडागार, वल्लरिया as मासपेशी and वंधण as रक्षा. According to this the couplet may be translated as follows —

'Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one'

3. 3. 'Maintenance of wicked servants means honouring calamity (or, is a mine of calamities, विधुराणा आदरः आकरः वा), Vasistha fell in great trouble (i e., by such mistake)' The reference, probably, is to Vasistha's great hospitality of the *Viśvāmitra* and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow (See *Rāmāyana* *Bālakānda*, chapt 51-56). The gloss, however, explains विधुरायरु as सद्दु खस्य आदर कृत. This does not seem to fit in with the context.

3. 16. मयरद्धयवसणइ-The vices associated with Cupid. Or मयरद्धय may be read separate as Vocative (meaning, Oh Nāgakumāra)

4. 8-15 Compare the description of limbs here with the following from *Varāhamihira's* *Brhat-Samhitā*, chapt 67, verses 85-88

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितय नराणाम् ।
उरो ललाट वदन च पुसा विस्तीर्णमेतत् त्रितय प्रशस्तम् ॥ ८५ ॥

वज्ञोऽथ ऋचा नखनासिकात्स्यं कृच्छाटिका चेति षड्भुजतानि ।
 न्दस्त्रानि चत्वारि च लिङ्गपृष्ठं त्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥
 नेदान्तपादकरतात्वधरोष्टजिह्वा रक्षा नखाश्च खलु सप्त सुखावहानि ।
 सून्माणि पञ्च दशनाद्गुलिपर्वकेगाः सप्त त्वचा कररुहा न च दु खितानाम् ॥ ८७ ॥
 हृन्लोचनवाहूनामिका स्तनयोरन्तरमत्र पञ्चमम् ।
 इति दीर्घमितं तु पञ्चकं न भवत्येव चृणामभूभुताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff)

‡ 12 Single hair in each hair-pit is a sign of kingship —

एकैकं कूपके रोम राजा द्वे द्वे सुमेघसाम् ।
 त्र्यादीनि जडनि.स्त्राना केगाश्चैवंफलाः स्मृता. ॥ HP. 23, 64.

‡ 13 MS E reads सत्तु (सत्त्व) in place of सौत्तु (स्रोत्र) This is more in accordance with Varāhamihira The variant had escaped notice at the time of preparing the text

6. 4. सरजाडभेय—स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i e type of melody. (see HP. XXIX, 134 ff; Bharata's Nāṭya Śāstra. Sang Rat etc. For exposition in English, see Music of India by Popley H.A.)

आलाविणि—आलापिनी is one of the kinds of Vinā —

तद्देदास्त्वेकतंत्री त्यागकुलश्च त्रितन्त्रिका ।
 त्रिनावाणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥
 आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।
 निःशङ्खवाणेत्याद्याश्च गार्हिदेवेन कीर्तिताः ॥

Sang Rat. VI, 9-10

They are said to differ from each other in the number of strings which rises in due order. Ālāpīnī would, thus, be a Vinā with seven strings ibid VI. 103-110 Acc to H P. XIX, 137, Vasudeva once played upon a Vinā called sughoṣā having seventeen strings

6 11 वि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ऋद् and which seems to be the original of Marāthi घेणें The substitute for क्षिप् according to Hem IV. 143 is घत्त.

7. 8. अ कुलीषु वि etc compare 'श्रीरत्नं दुष्कुलादपि' ।

7. 14. जुत्ताजुत्तट etc compare आज्ञा गुह्या ह्यविचारणीया' ।

8. 4. पण्डिणिपरिमिण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. भजन्नि, instead of भजनि, would suit better.

10. 14 It would be better to read भड लज्जमोहमेलावड—‘ there was a concurrence of shyness and infatuation.’

11. 9 पेसिय-प्रेष्य , or it may be taken as प्रेषित and joined with सुडीरहिं.

12 5-6 The diceboard (कडित्तु) is compared to the sky, the bet कित्त) to the moon, and the ‘onch shells (वराडिअ) to the stars.

12. 12 दी णा र. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* (IP 165-166, HMHI. Vol. II p 215-257.)

13 3 ‘ His conch shall (used for throw as dice) would shine well, but ours would not come (i. e. to the desired position) but would stop short, Oh lord ’ or ‘ would stop just when about to come ’, if we read आवंती थक्कइ. The idea would be clear to those acquainted with the game of *dice*

13 15-16 ‘ Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons, a man of qualities is good ’ We have to supply some such word as सुलहु after उत्तममाणसह to complete the sense

14 3-5 We have here a number of similes based upon paronomasia.

व का ण णु—(1) with a curved mouth, (2) with a frowning face

क स—(1) whip (2) touch-stone

कु स (1) bridle, (2) Kusha grass

ण र स म ज ण णु—नरश्रमजनन

र इ ण द णु—(1) Saturn, (2) Yama, (3) Kama. In the last case णर would mean Arjuna.

ल क्ख ण क र व etc ‘ Eating gram and so appearing like the hand of Lakshmana that slew the lord of Lankā ’.

(लकाया ईश्वरो रावण लंकाना वा नूपुराणा ईश्वर. चणक. (टि)

Acc to the Jaina Padmapurāna Rāvana met his death at the hands of Lakshmana.

जव—(1) speed (2) a kind of grain (Yava)

15 6 ‘ Thinking so, he built a separate mansion and gave it to Nāgakumāra (Jhasakeu)

15. 8 दो णा सु ह—द्रोणमुख is a capital of four hundred villages, see Yasodhara’s commentary on Kāma sūtra, P 44

‘ नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तन यत्र राजधानी स्थिता । खर्वट द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुख नाम खर्वटान्महद्भवति । ’

‘ द्रोणारव्य सिन्धुवेलाजलाधिवेलावलयित्तम् । टि.

15 11 खडयासी ° ‘ broke up settlements of cattle ’

15 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'

16 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones, but would give the points of its tusks, like crores of jewes, even to the unwilling'. The couplet is paronomastic.

16 12 अ प्य प रि हू य उ etc 'Every one thought himself defeated', or 'Every one was concerned to save himself' (सकलः जन आत्मपरः भूतः)

16 6 ग य ग य द त °--गजा गता दन्तमुसलदलिताः Or गजा गजदतमुसला दलिता . This requires the separation of दलवद्विय.

17 9 ख णि स सि etc As the moon, for a time, comes in contact with the constellation Hasta (carvus)

17. 13 व र क रि णा हि उ—'The excellent elephant was mastered'

IV.

1 2 म may refer to the elephant or it may be joined with तायहो (स्वतातस्य)

1 10 घघल is given by Hem IV, 422, as a substitute for झकट. The latter, however, itself appears to be a Desī word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem has used it. Dr Vaidya renders it by कलह (see Hem IV, 422 trans, Jasa glossary) Our gloss paraphrases it by विघ्नकर, though मयक or विलोडक would suit our context better. घघल seems to be the correct reading in Sanat 502, 9, where Dr Jacobi reads घघव

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sūgāra* and *Anagāra*, see *Cāritta Pāhuda*, 21

दुविह संयमचरण सायार तह हवे निरायारं ।
सायार सगगये परिगहरहिये निरायारं ॥

2 11 पचुवर—The fruit of the five kinds of Udumbara trees, namely वट Bunyan, विपल Polar-leaved Fig, पर्कर Ficus Virance, उदुम्बर Ficus Glomirata and वामोदुम्बर Ficus Oppositifoha

3 1-8. कुपात्र, अपात्र and three kinds of सुपात्र-अधम, मध्यम and उत्तम—are distinguished,—cf

उत्तमपत्त साहू मज्झमपत्त च साववा भणिया ।
अविरदसम्माइटी जहण्णपत्त मुणेयव्व ॥

3 1 सम्मत Right faith is defined as follows —

हिंमारहिए धम्मि अट्टारसदोमवजिए देवे ।
णिग्गये पव्वयणे सद्दहणं होदि सम्मत ॥

Mokkha Pāhuda, 90

NOTES

3. 5 दुविह सजम-अतरग and बहिरग.

3 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e g.

सद्धां भेत्ती तुष्टी विष्णार्णमलुद्धया खर्मा सत्ती ।
जत्थेदे सत्त गुणा त शयार पससति ॥ VNS. 223.
सग्रहमुच्चस्थान पादादेकमर्चन प्रणाम च ।
वाक्कायमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5 2 Whether they would enjoy the earth or would do service to others day and night (अहरत्तु), which is the meanest (of all professions) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7 2 पवरवर°—प्रवरवरावतरणम्—° आगमनम् । टि

7. 4 सयणिच्छय—स्वजनाना वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि

8 6 वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here In this line we are told that the brother of her husband arrived , while, from the sequel it appears that it was her husband himself

9 1. It would be better to read ससियरपसरमहुरण though no MS supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि

11. 8. मामहेमाम, टि From this it appears that Vyāla addressed his father-in-law as maternal uncle

12. 9-10 Compare II, 3, 14

12. 13. जगुणट्टु—etc ‘People fled away but the stranger would not move from his stand’

15 4-8 Notice a number of onomatopoeic verbs

15 13. हक्कारिउ—etc ‘And come back when called from wherever you be.

V.

1 13 Yasodhana, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured विदग्धानां रतार्थिना लक्ष्यभूता निदर्शनभूता देवदत्तावत् Kāmasūtra chapt 3, P 42

2 15 मधाय—माघाता seems to be another name of Vinayapāla

4. 15 णि विमच्चिहिं-निमृतै वचनकरै भक्तैः । टि.

6 7 'He may do what pleases him, provided his anger is somehow allayed'

6 10. भणसु etc - 'If you say, he may just now be offered as an oblation to the directions, 1 e executed'

7 3. पुण्यायइं etc - 'Gathering punnāga flowers like merit (Punya) . This is according to the amended text which appears to me to be more in keeping with the style of the poet The reading of the MSS. पुण्याउ is explained by the gloss as पूर्णायुवत् in A and B and पुण्यागसनमिव in D

8 2 Kasmir was the name of the country as well as of the capital. See 8 8 below (कस्सीरउ पट्टणु)

8 10-15 The distraction of the women at the sight of Nāgakumāra is described

8. 12. कुट्टु देइ etc.-' ताम्बूलमच्ये खदिरसार भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पट्टुकेराए-by the order of the king केर here means 'order'

10 15 Read सिहरी and तुगो separately.

10 17. णववासरं-'Surpassing the cluster of the rays of the young sun

10 18. कवाड दिण्णं-Compare Hindi कवाड देना, to close the door.

10 20 समर-शवर-A wild tribe Pliny mentions them as *Suari* and Ptolemy as *Sabrae* They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation" (Cun Geo p 583)

10. 21. अपुसियं-With water of tears dropping from his eyes unwiped.
पिचं-जल, टि

VI.

2. 8 विजाणिउरुव-विद्याना निकुरम्बः समूह. . See glossary

3. 7 पचविहु-1 e the five senses

3. 12 सोधम्म-सद्धर्मः or, acc to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउरु-etc 'The inmates of the harem beat their breasts at last'

4. 9 ल्हिक्कउ-etc 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification'

4.11-13. असिपाणिएण-etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely, but, its bitter fruit, when tasted, brings a frown on the lotus-face'

NOTES

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tying post and the sage as the elephant-driver.

5 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now'

7. 8. णि य पु ण्ण सु व ण्ण प व ण्ण क सु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7 10 'He lightly kicked aside and broke the wooden giant that was installed there on the ground'

7. 16. वाहि-वह्+णिच्+क्वा-वाहयित्वा having started the elephant

8 3 प रि या णि य उ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भो य ण स चारु-A meal-course, or a nice meal if we take the alternative reading (भोजनकं चारु) By a series of double entendres the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kātantra* (grammar), good poetry and a herd of lions

Note पिव used for इव, which acc. to Vararuci, is a characteristic of Paisāci (' इवस्य पिव. ' कमल पिव मुखम् Var. X, 4) but acc. to Hem II, 182, is common to all Prakrits. Dr Woolner thinks the illustration of Vararuci as probably taken from the Brhat kathā (Intro to Prak p 91)

We have here a mention of *Kātantra*, i e the grammar going by that name which acc. to tradition, was composed by Śārva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces The earliest known commentator, Durgāsīma cannot be placed later than the 8th century (See E H D p 54-55, Life of Hiuen Tsang, Beal's trans p. 122, S S G For further information see ' Kātantra and Kaumara-Lāta ' by Lūders-Berlin 1930)

10 13 णि य पि य र व णु—निजप्रियारमण. (निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि.)

10 16 ' This is Dharma , or else, are there any tall horns on the brow of Dharma ?'

11 5 ' He had two queens Satyavatī and Vasundharā, beaming with love and keeping grain and gold ' Join सच्चवद् with वसुधरिड and णेहुज्जल with सास°.

12 4-5-These two lines seem to be interpolated for supplying the genealogy of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS only and there also, added subsequently on the margin

12. 10 ' You are a rooted tree to the good ' (i. e affording protection like the shade and fruit of a tree)

13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc
13 19 ' You and your king are the dust of my feet '

14. ॐ पञ्चारङ्ग—see glossary. It may be equivalent to Hindi पहाडना to hurl down

15 13 The four *Ārādhanas* are—दर्शन, ज्ञान, चरण and तपस्

VII.

1 14. This line seems to be interpolated It repeats the sense of line 10 except for the simile

1 16. बद्धा हरि etc —' The horses that had entertained a desire to eat the kusa grass, were tied up like bad pupils who prefer bad teachings '

1 17-18 ' *Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains even as by hands that serve as a check to the wicked, but put a restraint upon themselves '

2 4. ' Who did not know that wretched Sun-plant (*Calotropis Gigentea*) esteemed by the goats, the paralytic, the cheat and the treatises (i e on medicine),

Two varieties of this plant are recognised in ancient works. i e the white and the red, both of which are recommended as a treat for paralysis etc

अर्कद्वयं सरं वातकुष्ठकण्डूनिपत्रणान् ।

निहन्ति श्लेष्मोदरशङ्खत्कृमीन् ॥ BNR p. 380.

' The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children paralytic complaint cold sweats, poisonous bites and venereal complaints ' (MDI p 12)

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses

2 5 Elephants are said to be particularly fond of *Śallakī* (*Boswellia Thernifera*) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest of

शल्लकी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी बल्लकी च बहुत्ववा ॥ BNR. p 306.

2. 6. पीलु—Mustard tree of scripture (*Salvadara Parsica*) is dear to camels, hence it is also called करभवल्लभ.

2. 8. गग्गोह—(१) न्यग्रोव (२) नन्नौघः see ante p 380 (पक्षे पापिन्या त्रिय मुनिसमूह रोचते, टि)

2 9 कौ वि च व लु°—A certain load-bull esteemed soft grass

3. 6. पत्त व त्त°—प्राप्तवृत्ता (श्रुतवृत्तान्ता) ते धरवत् धरणावित् च वीराः तेषा । for धर in the sense of पर्वत see also II, 7, 8, IV, 1, 15 See also the variant

6. 2 " My hand has advanced to the good sword for taking out the blood of the enemy " Note कङ्किवि equivalent to कृष्टम्.

6 3 4 By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms कव्वु (१) कव्य (२) काव्य.

6 5-6 Double entrendes continue सत्य-शास्त्र, शास्त्र ; धम्मु-धनु, धर्म; गुण bow-string, virtues, मोक्ख discharge, salvation.

6 7 पद्दुभूमिणियत्तणु—possession of lands given by my master

6. 8 चंचलु—मनश्चित्त हृदय, टि. | Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again' Compare, चचल हि मन कृष्ण ' Gita

6 9 ' Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc to the alternative reading—my wicked heart which is the abode of the harlots)'

The gloss explains वेसावाडड as वेस्यापाटके गुप्त according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6 10 सामिहे^०—' The master's debt has accumulated ' आवग्ग seems to be a substitute for आरुह like चड and वलग्ग (Hem IV, 206). The gloss also suggests this (See glossary)

Dr Gune's explanation of it as आपद्गत—'resort of the distressed' seems wide off the mark (see Bhavis. glossary).

6. 12 ' I am going to cut short the life of the enemy and his fortune sweet through royal favour '

9 3 ' The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

बद्धड—वर्धितः (Cf दिष्टया वर्धसे); रिडसाहारिड—रिपुसंहारक ।

This is one way of explaining the second foot of the line Another way is to separate रिड from साहारिड and translate 'By him was captured the enemy crest-fallen' (गयमोहम्मि साहारओ D VIII, 26) This seems to be the meaning of the gloss धीरितं on साहारिड.

A slightly different meaning is obtained by taking साहारिड in the sense of सेवारितः in accordance with Hem IV, 82 (संवृगे साहर-साहट्टै) साहार (verb) and साहारिड (participle) occur several times in Bhavis, and Dr Gune's opinion is that the meaning given by Hem. ' does not suit any of the passages ' I, however, find the meaning suiting perfectly well in each of the passages

9. 5 Mercury (*सङ्करम्*) looks beautiful when fixed (i. e. when its liquidity is turned into solidarity by admixture with other substances for which process, see, Hindu Chemistry p 131 with relative Sanskrit texts in the Appendix.)

10. 1. शिञ्जल इति etc ' Breaking the fourfold army like a water-jar '.

The gloss supplies केषु राज्ञः to be construed with इति 'and having established certain kings'.

11. 2. चन्द्रादावर्षे—'By the father of the maiden named Chandā. चन्द्र इति आर्द्धं नाम यस्याः तस्याः ऋष्यः पिता तेन. For चन्द्र see VII 15, 4

14. 1-4 By the use of paronomastic adjectives a contrast is made out between the arrows of Sukantha and those of Nāga k'.

15. 8 जीवदृपद्वि—The gloss explains this as 'असहायसहायकारि इव जीवित्वं तद् पद्विः वज्रसमानम् । If we take the alternative reading पर in place of पद्वि, we might explain it as असहायसहायकारि जीवित्वयम् परम् दृष्टम्'.

VIII.

1 9 इष्यण-प्रसङ्गेन वृत्तेन च, टि.

1 12 अंबडयद्-अम्यककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat Plumieria acutifolia), It is shunned by the bee 'अमराणां वातकरः' BNR p 278

1 13-14 'The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth does not kiss the *Yūthikā* on account of its bitter limbs that spoil the taste (or break the mirth).

जाड-जाति *Jasminum Grandiflorum* .

वृद्धिय-यूयिका *Jasminum auriculatum* For the latter's bitter taste see BNR p 277

'यूयियुग हिमं तिक्तं कटुपाकरसं लघु' ।

2 5 'His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty' को-ब्रह्मन्, टि

2 6 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime' This is how I interpret it. The gloss, however, has it यथा शीतज्वरेण अजीर्णेन वा हृतागस्य अन्न (शालिः) न रोचते ।

4 12-13 'Seeing Mahāvyaḷa she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śrī.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपुरिसलक्षण See III, 4 text and notes.

5. 12 दम्म seems to be the same as Roman *drachma*. These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

NOTES

7 14. मरुहयमयरद्धउ-मरुता हतः मकरध्वजः येन सः ।

8 4. विवाह-(1) Marriage, (2) Visnu (गरुडवाहन)

8. 8. दहमु विद्वु-*The nine Nārāyanas of the Jain Purānas are त्रिपुष्ट, द्विपुष्ट, स्वयंभु, पुरुषोत्तम, नरसिंह, पुडरीक, दत्तदेव, लक्ष्मण and कृष्ण*

8 9 *The Bhavanendias are ten called कुमार e. g असुर, नाग, विद्युत्, सुपर्ण, अग्नि, द्वीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratis-thāsāroddhāra of Aśādharap 60-66 include the ten Bhavanendras*

8. 10. छउमत्य-छद्वस्य-sages in the 11th and 12th stages of spiritual advancement *The 24 Tirthamkaras are well-known*

8 11 *The eleven Rudras recognised by the Jainas are —भीमबलि, जितशत्रु, रुद्र, विश्वानल, सुप्रनिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.*

9 2-3 कइ-कवि, कपि, दियवर-द्विजवर-पक्षिन्, ब्राह्मण, पत्त-पत्र, पात्र

10. 3 कउ वीरहो etc -मदरागः कृतः वीरस्य कुमारस्य । टि.

10 7-10 'Who is bowed to by mendicants influenced by women, and by divinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metempsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech, revive into sobriety.'

ना विज्जइ--क नम्यते, कोऽपि न नम्यते, टि.,

जीवणेण--(१) अमृतेन (२) जीवितव्येन.

13 2 किं महुअत्थिगोहु--'Do you keep anything back from me; or, is there anyone who would war against me?' गोह-गुह्य, or मट (D. II, 89. com)

13 14-15 'What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress? I regard that kingship really glorious in the world, which affords relief to the afflicted' The gloss, however, has it 'स्त्री-ओष्ठरागवत् अन्यराज्ञा राजत्वम् ।

14 12. णायणयाणय--नागै नता आज्ञा येषा ते 'To whose command the Nagas bowed' परिपालियपय-परिपालितप्रजा ।

15. 1. मयगिह्लगड--मद+आर्द्र+गड. 'With frontal globes wet with ichor' (गिह्ल-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिह्लगड as शिविकावाहक (see Jasa I, 27, 15 and glossary)

15. 2 पचमेरु see I, 6, 2 notes

16. 4-13-हरिसिय-हृष्ट, सुसिहरिसिय-सुशिखरे श्रित.

सुरहिय-(१) सुरमित (२) सुर+हृत.

हरिणिय (१)हरिणी (२) हरि+नीत.

मणोहराज—(१) मनोहर (२) मनसा ओघ तस्य राग ।

सुरतरणिय—सुरतरं नीत, तरणिय—तरणी.

रक्खंकराय—भस्मकरौ,

सई—सती, लीला^०—लीलया आलोकित निजपुरुष (निजपुरुषश्रीः, टि.) यामिस्ताः ।

सुधीर—adj and proper name

सुरविमाण—(1) his divine car, (2) the vehicle of the gods

सवास—स्वास, पंडीत्वास—पाण्ड्येश + वास

IX

1 14 मडलमेहइंघणइ—Ransom for his territories

2 ॐ जुत्ति probably means here युति 1 e confluence of planets that is considered auspicious

2. 6 मग्गणयहो^० 'As *Samkranti* is dear to a beggar Brahmana' *Samkranti* is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed

3. 9-10 'Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich ?'

4. 8 समिइहिं see I, 12, 3 notes

4 9 For the *Bhāvanas* of an ascetic, see *Mūlācāra* chapt IX

५ ५ The *Śvetāmbara* belief that the sages even after attaining omniscience^० bear clothes and take food, is here criticised

५ 7 This is the criticism of the *Ksarika-vāda* of the Buddhists against which the following objections are raised —

(1) continuous knowledge is not possible in a being completely decaying and renewing every moment For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man nor could he lay his hand on a thing which he had previously kept somewhere

(11) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black In such cases if the cause had passed away the effect could not follow

५ 12 The objection against the '*Sūnya-vāda*' is that if everything were void, what was the propriety of ascetic practices ?

NOTES

6 1-3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Śvara and Śiva respectively For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I

6 4-11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities (Niskala or Nirguna)

7. 1 ' Can boiled grains be turned back into greatmillet or butter into milk? How can the accomplished ' (absolved) wander again through the cycle of births involving the burden of taking and abandoning the body ' ?

The personality of Śiva, which acc to the author, is accepted by Gautama and Kanāda, is a contradiction in terms i e an impossibility (gaganārabinda) as shown in the following lines

7. 5 अयसिरखुटणे पडियउ—The reference is to the Paurānic account of Śiva's cutting off the head of Brahmā (Aja) He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident

8. 3 परयारिउ etc The reference is to Vyāsa the reputed author of the purānas, who is said in Mahābhārata to have cohabited with the wives of Vicitravīrya.

9 7 The reference is to the injunction ' याज्ञिकी हिंसा हिंसा न भवति'

13 12-13 These are the twenty five tattvas of the Sāṅkhya system.

11. 1-6 We have here the tenets of the Nāstika-Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self

11 11 The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt Sutra VI, 24.

12 5 The eight gunas are—

मधुमासमधुत्यागैः सहाणुत्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणा श्रमणोत्तमा ॥ RKS 66

12 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञान पूजा कुल जाति बलमूर्द्धि तपो वपुः ।

अष्टावाश्रित्य मानित्व स्मयमाहुर्गतस्मया ॥ RKS 25

12 7-8 The six undeserving (Anāyatana) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three

12 9 साहमिय etc—Paying a particular regard for co-religionists is called Vātsalya,

12 10 Absence of शका, काक्षा and विचिकित्सा are the first three of the eight requisites of ' Right Faith ' the remaining five being अमूढदृष्टित्व, उपगृहन, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS 11-18.

13 2 The twelve kinds of austerities are —
 अणसणमवमोदरियं रसपरिचाओ य वुत्तिपरिसखा ।
 कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥
 पायच्छित्तं विणयं वेज्जावच्चं तहे व सज्जायं ।
 द्धाण च विउस्सग्गो अब्भतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff

पडिय मरण—The three kinds of deaths are—
 तिविहं भणियं मरण वालाणं वालपंडियाण च ।
 तइय पडियमरणं जं केदल्लिणो अणुमरंति ॥

Mūlācāra, 59

13 5 The fifteen parts of the three larger divisions of Jambudvīpa constitute the Karmabhūmi where the six occupations of life asi, masi, krsi, sevā, sūpa and vāṇijya are prevalent

13 11 The enlightened souls are of two kinds Sakala and Nīkala i. e. those that retain their corporeal existence (Arihanta) and those that are absolved from it (Siddha) These constitute the 13th and 14th stages of spiritual advancement.

14 9 चरमसरीरायारु—charama sarīra means corporeal existence for the last time i. e. before salvation

17 25. करे—Imperative form, rather unusual The alternative reading करो is identical with the impera in Hindi.

17 41 पयापंचवित्तो—पचपदयुक्त (°वित्त, °वृत्त वा). टि. The five padas are, णमो अरिहताण, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाण, णमो सव्वसाहूणं ।

17 42 अयाराइवण्ण—etc Recollecting the word 'अहं' his life passed away, सर-स्मरन्, though the gloss explains it as रकारसहित, and णहं as हकार । It would be better if we could read रह (letter र and ह) in place of णहं.

18 9 पल्ल-पल्य—is a measure of time, for which see Tatt Sutra chapt III, J G Dict Appx D

18 10 अवही—अवधिज्ञान is one of the five kinds of knowledge 'मतिश्रुतावधिमन पर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव See Tatt Sutra I, 9

18 12 'His dress fastened over with a gold-knife' (कनककर्तरीगाढनेपय्यः). कर्तरी is equivalent to Hindi कटार which formed a necessary part of a gentleman's dress This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it The word has been misunderstood by Dr Gune who takes it to mean 'some war-like feat' (See Bhavis II, 2, 7, Sanat 655, 3)

18 13 तुरुक्ख—तुरुक्क is a fragrant aromatic resin of a Javanese tree The name suggests that it was first introduced in India by the Turks Hence it is also called Yāvana or Yavana-desaja ('तुरुक्क पिण्डकः सिल्लो यावनोऽपि' अमर. 'सिल्हकस्तु तुरुक्कः

स्याद् यतो यवनदेशजः ; BNR. p 107). In Vernacular it is called लोहवान or लोमान from Arabic ' *luban jawi* ' i e frank incense of Java, from which is also derived the English word ' benzoin ' ,

जक्ख क इ म-यक्षकर्म is a compound of various kinds of incense ' कपूर्वागरुकस्तूरी ककौलैर्यक्षकर्मः ' अमर. दप्प-दर्प musk.

18 18. उ ञ्भे वि-उद्भाव्य raising up

19. 12. सरा इ य-सराग.

20 11 ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep ' सोहेइ-त्यजेत् equivalent to Marathi सोडणे, Hindi छोडना. Or we may split it as सो हेइ (हा to abandon)

20 15. ति वि हे ण-त्रिविधेन मनोवाक्कायेन.

20 16. This describes the कृतिकर्म (क्रियाकर्म) for which and its thirty two faults (अइयार-अतिचार) see Mūlācāra 601-607

दो णद तु जधाजादं वारसावत्तमेव य ।

चदुस्सिरं तिसुद्धं च किदियम्मं पउंजदे ॥ etc

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kīrtikarma or Śāmāyika (see RKS 139).

20 17. For the faults of तणुसग्ग-तनुसर्ग (कायोत्सर्ग) as a form of penance see Mūlācāra, 668 ff

21. 5 ' Raising up (the morsel of food) he should offer it to the sage himself ' or we may read करे वि 1 e should be offered in the sage's hand. (See Mūlācāra, 820)

21. 6. स चि त्त-green vegetables are unfit for monks and so also fruits that contain much seed. (See Mūlācāra 826) For other impurities and precautions of food see *ibid* chapt VI (420-501)

21. 33-37 Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पयंतु (feast ending with milk) suits better

21 41 Read the line as सुवीउ सुखेत्ते सुदिण्णु पयत्ते । ' Good seed, well sown in a good field, thrives '

22 7-11 The water pitchers used for his coronation-bath are fancied as clouds, Brahmīns, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14 सुक्कज्ञाण-शुक्कध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

25. 15 दृढकम्मदृगंठि—The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणाय etc see Tatt Sutra)

25 17. 'Instantly Ananga (Nāga k) became absolved of his body and attained salvation having shattered cupid (अनगविदारकः).

प्रशस्ति—

4 विवरि-विवृत्य, or it may be read विवरिवि दावइ, the sense remaining the same

6. 'May rains shower whenever thought of'

8 For पंचकलाणई see II, 11, 2 notes

10-12 'Peace be to my parents named Kesava and Mugdhādevi, Brahmins of Kāsyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words' गुरु-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भट्टस्य The name also occurs towards the end of Mahāpurāna of our author, where he appears to be one of the sons of Bharata (होउ सति सुअणहो दगइयहो). See also introduction

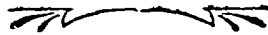
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4)

Verse 6 कव्वपिसल्ल-काव्यपिशाच, the poet's title occurs once before I, 2, 10 Even in Sanskrit Pisāca or Pisācikā, at the end of a compound, denotes excessive fondness e g

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4.)

The poet has justified the title by the volume and the quality of his poetry (see Intro)



ADDENDA ET CORRIGENDA

| Chapter | Kad. | Line | For | Read |
|---------|------|------|---------------------------|--------------------------|
| I | 11 | 11 | देसहो लेहि | देसहो लहु लेहि |
| „ | 17 | 3 | जो कतह | जो कतहे |
| „ | „ | 16 | धम्मिलगय | धम्मिल्ल गय |
| „ | 18 | 9 | कर | करु |
| „ | „ | „ | णयसंचारु | णयणसचारु |
| II | 1 | 5 | अलिकेसहिं | अलि केसहिं |
| „ | 2 | 5 | दाणवुणिज्जरइ | दाणवु णिज्जरइ |
| „ | 9 | 11 | अजियमहतहिं | अजिय महतहिं |
| III | 2 | 1 | होई | होइ |
| „ | „ | 16 | तिक्खपक्ख ^० | तिक्ख पक्ख ^० |
| „ | 7 | 3 | विलासिणी | विलासिणि |
| „ | 8 | 1 | ^० णिग्घोस | ^० णिग्घोसें |
| „ | „ | 4 | पणइणि परिमिएण | पणइणिपरिमिएण |
| „ | „ | 9 | दिट्ठ णह ^० | दिट्ठणह ^० |
| „ | „ | 17 | मचारुडियए | मचारुडियए |
| „ | 13 | 1 | कें म्हइ | कें तुम्हइ |
| „ | 17 | 13 | वरकरिणा हिउ | वरकरि णाहिउ |
| „ | „ | 16 | पुप्फयत दिसि ^० | पुप्फयतदिसि ^० |
| IV | 2 | 9 | ददढ | दिढ |
| „ | 3 | 4 | समत्तु | सम्मत्तु |
| „ | „ | 7 | कुत्थिउ | कुत्थिउ |
| „ | 5 | 9 | घरु | घरु |
| „ | 13 | 4 | जायवि | जाएवि |
| V | 5 | 3 | बधति | बधति |
| „ | 10 | 2 | ^० वयणा | ^० वण्णा |
| „ | 13 | 1 | विहुसणु | विहूसणु |
| VI | 4 | 1 | अतेउरु अतेउरु | अतेउरु अते उरु |
| „ | 7 | 16 | वाहिगइदउ | वाहि गइदउ |
| „ | 12 | 10 | तुहु | तुहु |
| „ | 13 | 17 | ^० हाणा | ^० हीणो |
| „ | 15 | 4 | ससरु | ससरु |
| VII | 4 | 12 | पवत्तु | पवत्तु |
| „ | 6 | 7 | पहु भूमि ^० | पहुभूमि ^० |

NAAYAKUMARACARIU

| | | | | |
|-----------|----|----|------------------|-------------------|
| | | 13 | °कंचण कवयं° | °कंचणकवयं° |
| ” | ” | 7 | 2 | सीसकडं |
| ” | ” | 10 | हुलियं | हुलियं |
| ” | 10 | 1 | °चरंगणिवा | °चरंग णिवा |
| ” | 11 | 15 | कुलिसकंठ | कुलिसकंठ |
| VIII | 2 | 6 | णरञ्चइ | ण रञ्चइ |
| ” | 3 | 1 | पहवंत | पवहंत |
| ” | 10 | 4 | वड्लु | विड्लु |
| ” | 12 | 10 | मइ कइवय ° | मडवइवय° |
| ” | ” | 11 | पालिपाइं | पालियाइं |
| IX | 4 | 11 | णायकुमारें | णायकुमारें |
| ” | 20 | 17 | तणु सगं° | तणुसगं° |
| ” | 25 | 15 | °कम्मट्टि° | °कम्मट्ट° |
| Pras'asti | | 12 | सवणामइं | केसवणामइं |
| | | 13 | °विसुद्धिदंगइयहो | °विसुद्धि दंगइयहो |

